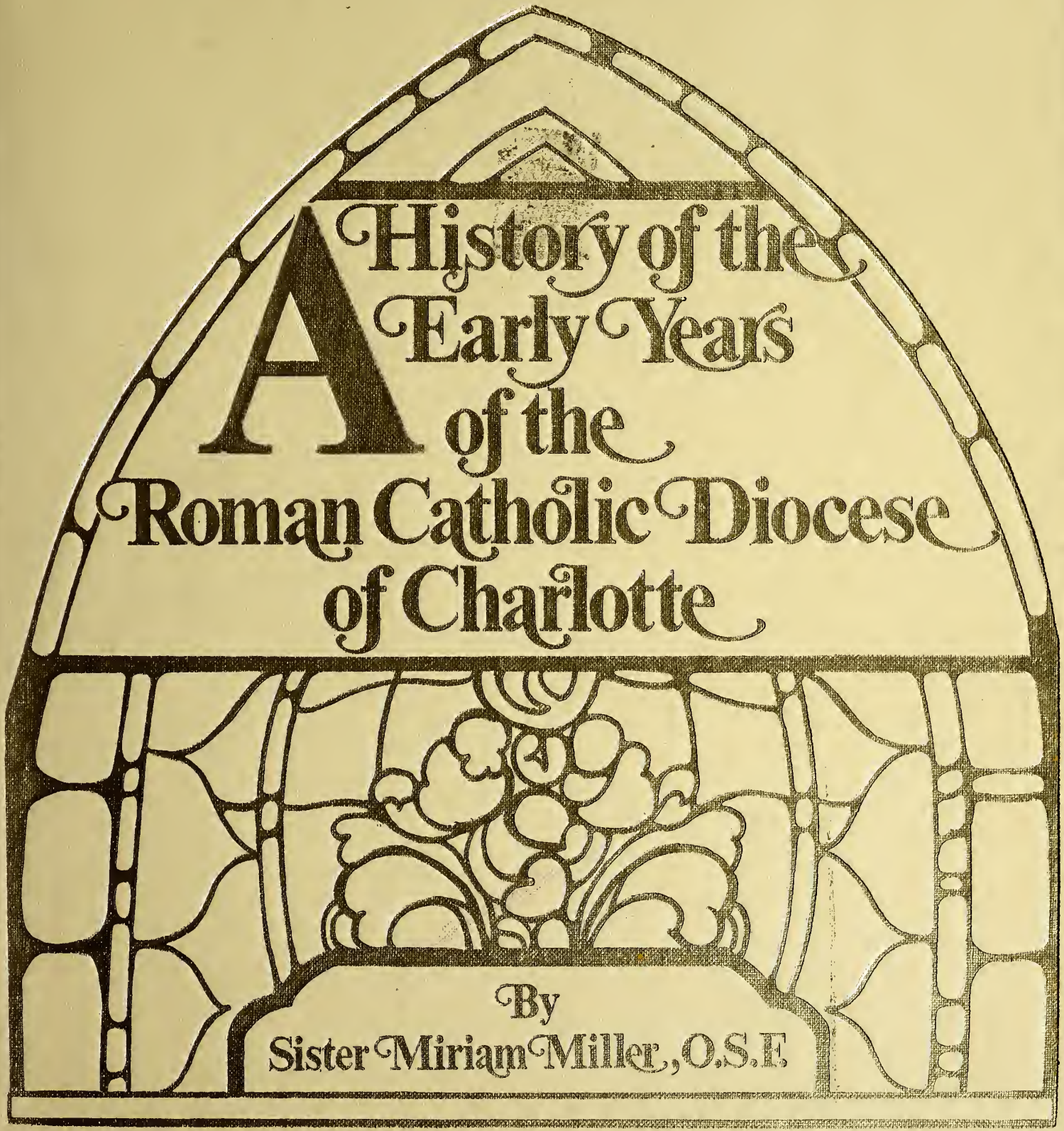


A History of the Early Years of the Roman Catholic Diocese of Charlotte

By
Sister Miriam Miller, O.S.F.

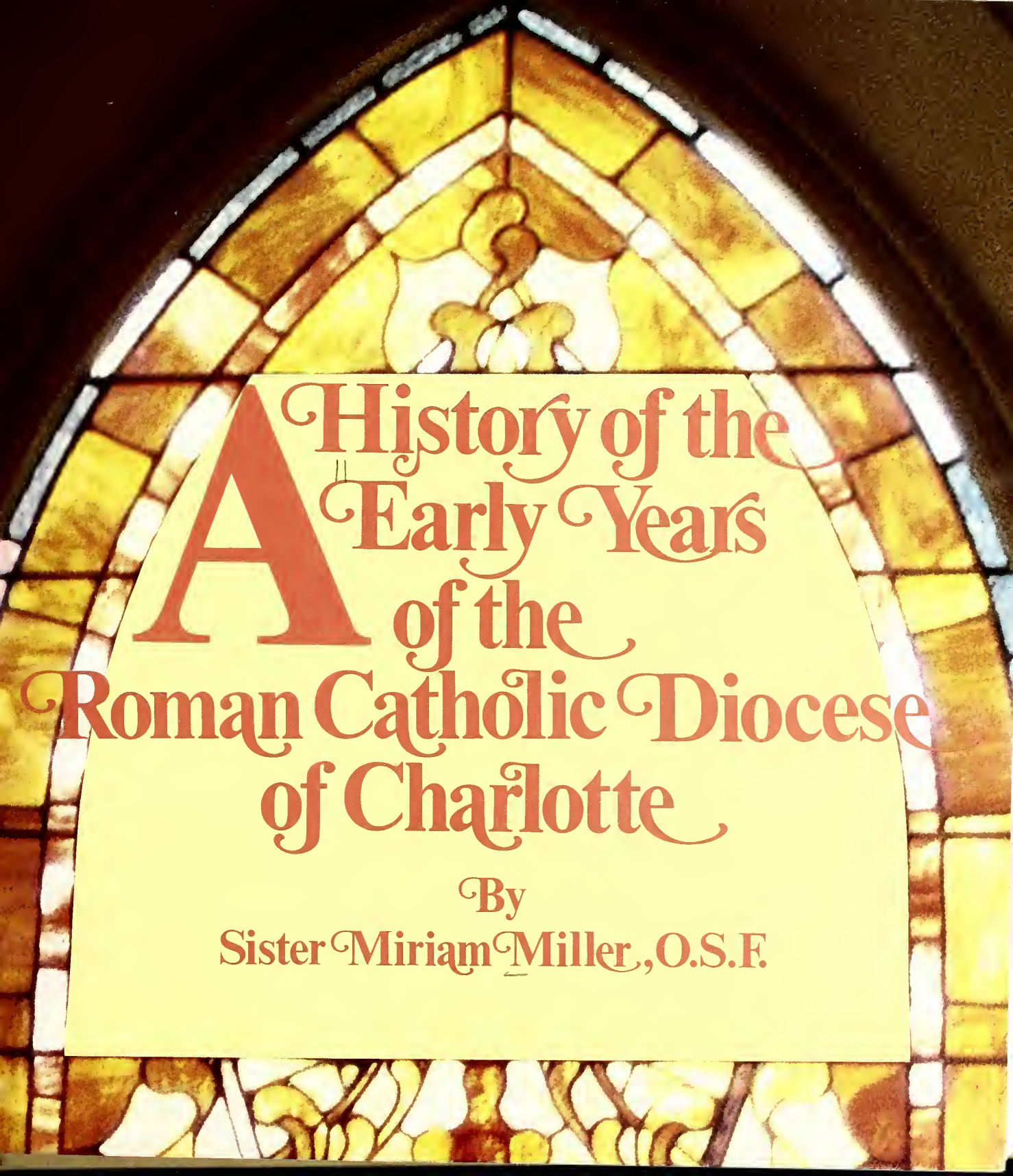




DUKE
UNIVERSITY



LIBRARY



A History of the Early Years of the Roman Catholic Diocese of Charlotte

By
Sister Miriam Miller, O.S.F.

Published June 1984
Laney-Smith, Inc.
1370 Briar Creek Road, Charlotte, N.C. 28205
Distributed by: The Diocese of Charlotte
1524 East Morehead Street, Charlotte, N.C. 28207

No part of this book may be reproduced in any form or by any electronic or mechanical means, including information storage and retrieval devices or systems without prior written permission from the publisher or the Diocese of Charlotte.

This book was produced and prepared by Laney-Smith, Inc.
Editor: Beth Laney Smith
Art Director: Varsha Pradhan
Photography has come from many sources.
Numerous examples were assembled by:
Belmont Abbey—Father Paschal Baumstein, O.S.B., Archivist
Diocese of Charleston—Father William C. Burn, Assoc. Archivist
The North Carolina Catholic—Marianna McLoughlin, Editor
Sacred Heart Convent—Sister Mary Joan Faller, R.S.M., Archivist
Mr. Bob McNoughton, The Catholic Center, Charlotte

Library of Congress Cataloging in Publication Data
Miller, Miriam, O.S.F.
A history of the early years of the Roman Catholic Diocese of Charlotte. Includes index.
1. Catholic Church. Diocese of Charlotte (N.C.)—History. I. Tiltle.
BX1417.C42M55 1984 282'.7567 84-9645



Dedicated To
THE MOST REVEREND MICHAEL J. BEGLEY, D.D.
FIRST BISHOP OF CHARLOTTE
IN THE STATE OF NORTH CAROLINA

CONTENTS

Dedication 3
Foreword 6
Acknowledgments 9
INTRODUCTION - EARLY HISTORY 11
CHAPTER ONE - BIRTH OF THE DIOCESE 22
CHAPER TWO - STRUCTURE OF THE DIOCESE 34
First Shepherd 34
Vicar General 38
Consultors 38
Chancellor 38
Tribunal 44
Priests' Senate 44
Sisters' Senate 48
DPC 51
Vicariates 56
North Carolina Catholic 57
CHAPTER THREE - LABORERS IN THE VINEYARD 59
Priests 59
Sisters 61

Div. Sch.
282.7567
M619
H673
1984

Permanent Deacons 66
Sisters of Mercy 68
Benedictine Fathers 72

CHAPTER FOUR - PARISH HISTORIES 81

CHAPTER FIVE - EDUCATION 164
Office of Christian Education 164
Office of Religious Education 170

CHAPTER SIX - YOUTH MOVEMENT 174
- CAMPUS MINISTRY 177

CHAPTER SEVEN - CATHOLIC SOCIAL SERVICES 179

CHAPTER EIGHT - RENEW MOVEMENTS 185
Cursillo 185
Charismatic 186

CHAPTER NINE - LITURGY 189

CHAPTER TEN - TENTH ANNIVERSARY 193
Appendix I 201
Appendix II 202

Foreword

Our intention to record the early history of the Diocese of Charlotte provides an opportunity to reminisce briefly about the State of North Carolina, specifically that area of the Piedmont and western sections of the State which now encompasses the Diocese of Charlotte.

The Diocese of Charlotte was announced by the Holy See on November 30, 1971, by Pope Paul VI. Charlotte was designated as the See City, and Saint Patrick's Church became the Cathedral Parish. Charlotte is known as the Queen City because it was named after Queen Charlotte Sophia of Mecklenburg, wife of George III, whose generous land grants had been given to British colonists.

Catholics are a minority in North Carolina because, lacking a harbor, the tide of immigration did not reach North Carolina. The early settlers were Scotch-Irish from England; very few were Catholics. As the State began to expand, industry and the railroads brought our Catholic people to North Carolina. It is because of this population increase that many of our non-Catholic churches have in their congregations families with traditional Catholic names. None of our Catholic Churches was here when they came; they worshipped in the churches available to them. In 1972, the diocese numbered 34,208 Catholics from a total population of 2,716,044 people living in western North Carolina. The influx of new people to the diocese over the past decade now indicates that over 50,000 Catholics reside within the diocese.

The diocese includes much of the industrial Piedmont area of central North Carolina and the entire mountain section in the west. The city of High Point has within its boundaries the largest furniture market of

the country. The surrounding areas also manufacture furniture, hosiery, textile machinery and textile products. Tourism is one of the leading interests of western North Carolina. It fulfills the motto "Variety Vacation Land" of the State of North Carolina.

The diocese also includes the Qualla Boundary Reservation of the Cherokee Indians. Some 5,500 Cherokees live in this area. In the summer season, they present the drama "Unto These Hills" for the visiting public. The drama portrays the flight of the Cherokees to Oklahoma which was required by the Federal Government; many of the Cherokees died enroute. Those who remained behind and hid in the mountains are the forebears of our present Cherokee people. Our church in Cherokee is there because of a land grant by Cherokees, enabling the Catholics to built there. A sale of Reservation land is reserved for those who possess at least 16% Cherokee blood.

Immigration in the early years of the diocese increased our numbers with people from Vietnam, Laotia, Colombia, Ecuador, Puerto Rico, Cuba, and Poland. Eventually, they will become American citizens, calling the "Old North State" home.

The Second Vatican Council terminated a few years before the Diocese of Charlotte was announced by the Holy See. Its legislative effects are becoming effective in the new diocese, with these required changes and adjustments sometimes difficult to implement. However, these have helped, with the guidance of the Holy Spirit, to build community within the parishes, missions and vicariates of the Diocese of Charlotte.



Michael J. Begley
Bishop of Charlotte

Author

Sister Miriam Miller, O.S.F.



Sister Miriam Miller is a native of Ohio and a member of the Congregation of the Sisters of St. Francis of Tiffin, Ohio. She received her B.S.E. from Teachers' College, Toledo, Ohio, and her M.S. from the University of Detroit. She also attended Notre Dame University. Though most of her long teaching career (1926-1955 and 1964-1973) was spent in secondary education, she says that the best years were her first four—teaching in one-room rural schools in Palmer Township, Ohio.

From 1955 until 1961 she served as Superior General of her Congregation. She also served as Secretary General for three years. In 1964 she was assigned to St. John School at Waynesville, North Carolina. The four years that she was principal there saw the school re-established, and the enrollment rose from 60 or so to over 130. In 1973 Sister Miriam was in a very serious automobile accident which left her with some handicaps. Nonetheless, she worked as librarian in St. Francis High School and then later at St. Francis Home in the occupational activities program. She was invited by Bishop Begley to write the history of the Diocese of Charlotte.

This history records events prior to December 31, 1983.

Acknowledgments

In acknowledgment to those who have had a lasting influence on the early history and the formation of the Diocese of Charlotte, we have studied the words and works of John Gilmary Shea, Dr. J. J. O'Connell, Rev. L. P. O'Connell, James Cardinal Gibbons, Judge William P. Gaston and others who have recorded early evangelization within the Tar Heel area.

We are grateful for the spiritual influence and labors of the Benedictine Fathers who came from Latrobe, Pennsylvania, and established Belmont Abbey in 1876, and for Abbot-Bishop Leo Haid, O.S.B., Vicar Apostolic of North Carolina from 1887 to 1924. Father Paschal Baumstein, O.S.B., Archivist of Belmont Abbey, has shared with us the early history of the Benedictines in North Carolina.

We have researched the Silver Jubilee edition of *The North Carolina Catholic*. This diocesan paper was established by the Most Reverend Vincent S. Waters in 1946, largely because of a gift to the Bishop from the Men's Club in Charlotte. This Catholic journal has served the interests of Catholics and non-Catholics alike throughout North Carolina. Therefore, it seemed logical for the publication to be designated as the paper for both North Carolina dioceses.

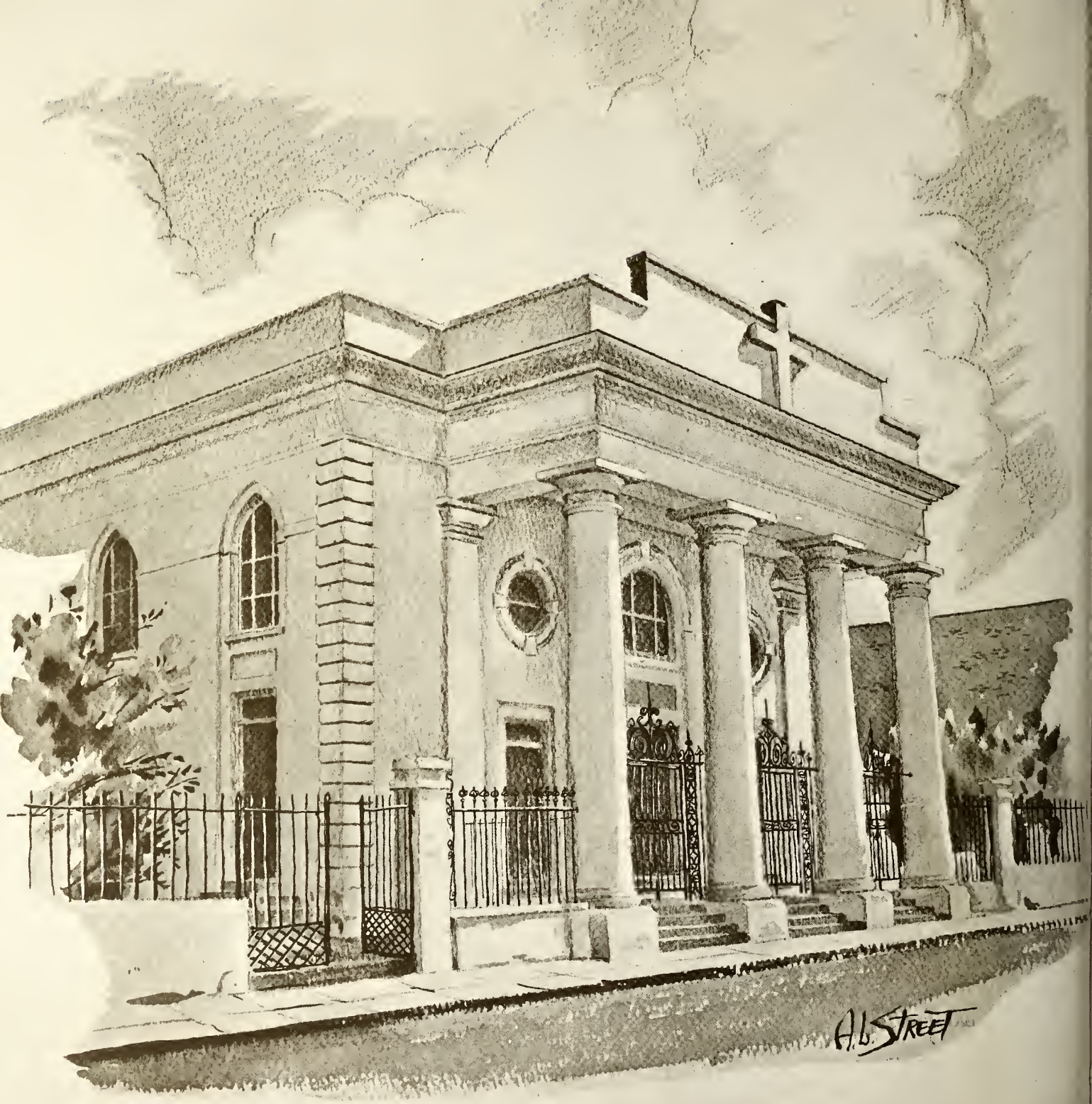
Pastors and their staff members have supplied parish histories which reveal the early missionary efforts of priests, religious and the laity in the beginning and the development of what is now the Diocese of Charlotte.

The Sisters of Our Lady of Mercy established their Motherhouse at Sacred Heart Convent, Belmont, in 1869, and became an integral factor in the pioneer work of evangelizing western North Carolina. Sister Mary Joan Faller, R.S.M., Archivist at Sacred Heart Convent, has supplied valuable information from the archives which record early Church development in North Carolina.

The priests, sisters and staff personnel at the Chancery have been of great assistance and have documented reports on departments and agencies which combine to give the organizational character of the Diocese.

Michael J. Begley

Michael J. Begley
Bishop of Charlotte



Artist's rendering of St. Mary's Catholic Church, Charleston, SC.

EARLY HISTORY

The noted church historian Monsignor John Tracy Ellis, in the *Diocese of Charleston* quotes from *History of English Law*: "Such is the unity of all history, that anyone who endeavors to tell a piece of it must feel that his first sentence tears a seamless web."

And so it is when we contemplate the history of the first decade of the Diocese of Charlotte, North Carolina. An account of the events of the past ten years, without at least a general background of the early struggles of Catholics in the Carolinas, would be like rending the web and despoiling both the whole and the part of unity and truth.

Catholic Faith Kept Secret

Before the American Revolution, Catholicism scarcely existed in the Carolinas, except for a few exiled Acadians who were still here at the beginning of the Revolution. In his *History of the Catholic Church in the United States*, John Gilmary Shea tells that in 1775 two Irish Catholics were discovered in Charleston and at once were condemned to be tarred and feathered and banished from the state, accused of conspiring with the Negroes against the liberties of the country. Catholics kept their faith so secret that they were not even known to one another.

A New Era

After the American Revolution a new era began for the government and also for religion. The State of South Carolina in its new constitution permitted Catholics to live in the State as individuals and as organized groups. In 1784 the Holy See appointed the Reverend John Carroll, of Baltimore, Prefect Apostolic and "Head of the missions in the Province of the New Republic of the United States of America." He was aware of the need for a priest in Charleston and he sent Reverend Matthew Ryan who was able to gather some 200 Catholics together to celebrate Mass.

Bishop John England

Problems which arose among the people and the early priests made it clear that the Carolinas were too far from Baltimore to be administered to by the Archbishop of that See. On September 1, 1820, the Archbishop of Baltimore received a letter from Bishop-elect John England who was to receive the Episcopal consecration September 21, at the hands of the Bishop of Cork. An excerpt from Bishop-elect England's letter of September 1, reads:



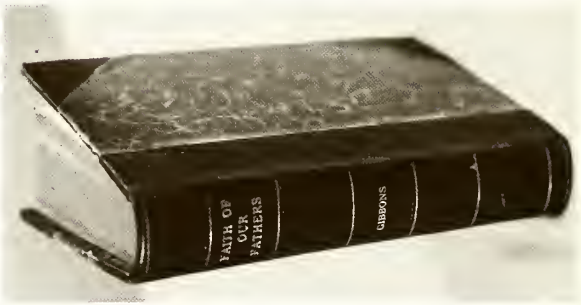
Bishop John England



Bishop Ignatius Reynolds



Bishop James Cardinal Gibbons



This elegant and well-preserved copy of *Faith of Our Fathers* by Bishop Gibbons is in the rare book collection at Belmont Abbey College.

I feel in the depth of my heart that, in possessing Catholic faith, I hold a treasure compared with which all things earthly are but dross. Instead of wishing to bury this treasure in my breast, I long to share it with you, especially as I lose no part of my spiritual riches by communicating them to others.

Faith of Our Fathers
by James Cardinal Gibbons,
Archbishop of Baltimore

My Lord,
I beg to inform Your Grace that I have received from Rome, a few days since, a Bull creating a new See in the United States of America, comprising North and South Carolina and Georgia and appointing me to be the Bishop of Charleston, which is the capital of that See...and that the Bishop of Charleston is Suffragan of the Archbishop of Baltimore.

Bishop Ignatius Reynolds

Bishop Ignatius Reynolds, second Bishop of Charleston, recommended in 1850 that a new Diocese of Savannah be founded. The Diocese of Charleston was then the States of North Carolina and South Carolina, with about 5,000 Catholics, 17 churches and 16 priests.

Bishop James Gibbons

The history of Catholicism in North Carolina is continued from a lecture delivered by James Cardinal Gibbons in 1891, before a New York historical society. Bishop Vincent S. Waters secured the original manuscript which is now in the archives of the Raleigh chancery. The following is gleaned from that lecture.

At the Second Council of Baltimore held in 1866 and presided over by Reverend Dr. Martin J. Spalding, D.D., North Carolina was proposed to the Holy See for a vicariate, with Bishop James Gibbons consecrated Vicar Apostolic. In his lecture mentioned above, Cardinal Gibbons said:

"After a period of more than twenty years I am more than ever convinced that the erection of the Vicariate of North Carolina was a special direction of the Holy Ghost..."

When Bishop Gibbons, accompanied by Archbishop Spalding, arrived at Wilmington October 30, 1868, he was met by Reverend M. S. Gross, his sole clerical companion, who had a congregation of about 400 souls. At Newberne he found a congregation of 75. Father Northrup, the pastor, accompanied him as he visited the outlying missions.

Later, Bishop Gibbons went to Western North Carolina, to Charlotte first, where Reverend Lawrence T. O'Connell was rector, and who was immediately appointed Vicar General.

In his visitations, Bishop Gibbons noted that Catholics families, single, or in small groups, were scattered over the state. Although he saw their isolation a danger to their faith, he also saw that they were a means for enlightening many others. Books of religious instruction were in great demand. Bishop England had encouraged libraries for the diffusion of Catholic doctrine among the people. It was at the "urgent insistence" of Father Gross that Bishop Gibbons wrote *The Faith of Our Fathers* which had a circulation by 1891 of nearly 200,000 copies.

Sisters of Charity Come to North Carolina

In 1862 the city of Wilmington, North Carolina, was stricken with a yellow fever epidemic and Father Murphy of Wilmington begged Bishop Lynch of Charleston for nurses to help the 1,287 stricken victims. Three Sisters of Charity of Our Lady of Mercy, a congregation which had been es-



Sisters of Mercy photographed in Belmont in 1898.
First Row: Sisters Thecla, Agnes, and Claire.
Second Row: Sisters Benedicta, S. Agatha Ryan, Mother Augustine, M. Teresa., (unknown), S.M. Cecilia.
Third Row: Sister Isadore (Charleston) and Sister M. Loreto.

tablished by Bishop England in Charleston, responded to the call for help until the epidemic had subsided. The Sisters had endeared themselves to the people, and in 1869 Bishop Gibbons asked for the Sisters to return to North Carolina permanently, for he was convinced that schools and colleges under the direction of religious men and women would be to the vicariate what artillery is to warfare. On September 20, 1869, three Sisters of Charity of Our Lady of Mercy came to open schools and to visit the sick in homes and the local hospital. They were the first Sisters to settle in North Carolina. In 1872 the community separated from the parent-community in Charleston and allied itself with the Sisters of Mercy founded in Dublin, Ireland, in1831. With the advice and direction of Bishop Haid of St. Mary's Abbey, the Sisters later purchased property near Belmont for a permanent home. On September 1, 1892, the Sisters arrived at Belmont where their Motherhouse is now located. In 1912 the community affiliated with the Mother McAuley Sisters of Mercy and adopted the Mother McAuley Rule.

Benedictine College is Formed

Awaiting the opportunity, Bishop Gibbons planned the foundation of a Benedictine college. In 1873 the Reverend J. J. O'Connell favorably discussed the subject with the Bishop who petitioned the Venerable Reverend Archabbot Wimmer of St. Vincent's Abbey, Pennsylvania, for a colony for the vicariate. The Archabbot had at the same time received a similar petition from a more favored diocese, but Bishop Gibbons said it was the true spirit of God in the Archabbot that moved him to send the new colony to the Vicariate of North Carolina.

The Reverend Dr. O'Connell entered into an agreement for the transfer of his estate of 500 acres for the establishment of a priory and a college. The first Prior was Venerable Herman Wolfe, O.S.B., who had many difficulties to overcome in the establishment. When a number of young and zealous Benedictines of St. Vincent's Abbey volunteered to go to North Carolina the priory was erected into an abbey.



Rt. Rev. Bishop Leo Haid, O.S.B.

Abbot Leo Haid First Abbot of Belmont

In 1887 Abbot Leo Haid was blessed as first Abbot of Belmont by Bishop Henry Northrup, fourth bishop of Charleston, serving as Vicar Apostolic in North Carolina. Three years later Abbot Haid was consecrated Bishop in the Cathedral of Baltimore. A Bull of Pius X, June 8, 1910, designated Abbot-Vicar Apostolic Haid the Ordinary of a new diocese formed by the separation of eight counties from the territory of the vicariate, and the Abbey Nullius was established.

From 1872, when Dr. J. J. O'Connell author of *The History of Catholicity in the Carolinas and Georgia*, used his patrimony to purchase the ground now occupied by the Monks, the settlement had grown from a few scattered houses and half a dozen Catholic families, until in 1910 there were 39 churches and some 50 missions, administered to by 33 priests centered at the Monastery of Mary Help of Christians. This testimony comes from *The American Ecclesiastical Review*, December 1910, Vol. 43, as

quoted from "*Crescat*", publication of the Benedictine Monks, Belmont Abbey.

The Abbey Nullius, comprising eight counties and 3626 square miles was reduced in 1944 to Gaston County only, 363 square miles. All of the territory is now a part of the Diocese of Charlotte.

Right Reverend Vincent G. Taylor, O.S.B., Second Abbot of Belmont

Bishop Haid, O.S.B., died July 24, 1924. The Most Reverend Michael J. Curley, Archbishop of Baltimore and Administrator of the Diocese of Raleigh, officiated at the installation of Right Reverend Vincent G. Taylor, O.S.B., as second Abbot of Belmont. On the same day Pope Pius XI established the Diocese of Raleigh which embraced all of North Carolina.

When the Diocese of Raleigh was established in North Carolina in 1924, a legal decision had to be made defining a diocese. Court judges asked two persons familiar with the Church to formalize the definition. The two selected were Monsignor Arthur Freeman, and his brother Colonel George Freeman of Goldsboro. They defined a diocese, at the time the entire State of North Carolina, as being directed by the Roman Catholic Church, so that the Church is responsible for all properties, personnel and religious communities. The decision became known in State Legislature as the Freeman Resolution.

In 1972 when the Diocese of Charlotte was formed, a legal decision again needed to be made, since the State had been one diocese and all properties, etc., belonged to Raleigh. Technically, in the decision,



Photograph of Rev. Dr. J.J. O'Connell as it appears in his book.



Dr. O'Connell wrote an early history of Catholicism in North and South Carolina and Georgia. This copy, dated 1878, is in the library at Belmont Abbey.

The priests were the only ecclesiastical body. Like the prophet in the wilderness, he was the one only Catholic Church in the vicinity."

Catholicity in the Carolinas and Georgia
by Dr. J. J. O'Connell (1820-1878)



Father Thomas Frederick Price


Bishop William Joseph Hafey,

Bishop Begley and/or his successors became the simple trustee of all church properties in all counties of the Diocese of Charlotte. In decisions regarding his own life, The Bishop is a civil person, but his rights and duties regarding diocesan properties make him a legal person. All this needed to be clarified and legalized at the establishment of the new diocese.

Father Thomas Frederick Price

Early Catholic history in North Carolina should include at least a few words about Father Thomas Frederick Price. He is most widely remembered as co-founder of Maryknoll, but for 25 years of his priesthood he spent himself to the fullest in North Carolina.

Thomas Price was born in Wilmington, North Carolina, in 1860. During his service in North Carolina, the "Tarheel Apostle" led a busy, useful missionary life. He founded the orphanage at Raleigh and built churches, St. Mary's at Goldsboro, Immaculate Conception at Halifax and Holy Name Chapel at Nazareth. Father Price died in Hong Kong September 12, 1919.

Bishop William Joseph Hafey First Bishop of Raleigh

On December 5, 1925, the Right Reverend William Joseph Hafey, who was chancellor of the Archdiocese of Baltimore, was consecrated in the historic Cathedral of Baltimore by Archbishop Curley, and was appointed the first Bishop of the Diocese of Raleigh. At 37, Bishop Hafey was the youngest Bishop in the United States at that time. Sacred Heart Church, Raleigh, had been dedicated several months

preceding, and later Archbishop Curley came to proclaim the diocese , giving the church the rank of Cathedral. Bishop Hafey remained as the Bishop of Raleigh until 1937 when he was made Bishop of Scranton, Pennsylvania. He died in 1957.

Second Bishop of Raleigh, Bishop Eugene J. McGuinness

Bishop Eugene J. McGuinness, appointed by Pope Pius XI, became the second Bishop of Raleigh, North Carolina, on October 16, 1937. He had previously been Assistant Director of the Propagation of the Faith in the Archdiocese of Philadelphia, General Secretary of the Church Extension Society, and Director of the Children's and Women's Auxiliary of the Extension Society. Bishop McGuinness, although best known as an organizer and builder, was also a writer. He had been associate editor of *Extension Magazine*, and wrote *The Rosary, Its Origin and Use*, and *Life of the Little Flower*.

December 8, 1944, Bishop McGuinness was transferred from Raleigh to the Oklahoma City-Tulsa Diocese where he served until his death December 27, 1957.

Third Bishop of Raleigh, Bishop Vincent S. Waters

Bishop Vincent S. Waters, a native Virginian, was installed as the third Bishop of Raleigh June 6, 1945. He had been ordained to the priesthood December 8, 1931, at the North American College in Rome where he had studied for four years. He held the office of Chancellor of the Dio-



Sacred Heart Cathedral, Raleigh



Bishop Eugene J. McGuinness, Second Bishop of Raleigh



Bishop Vincent S. Waters, Third Bishop of Raleigh

cese of Richmond before his ordination as Bishop and his assignment to the Raleigh Diocese. Through the twenty-nine years of his service as head of the Diocese, Bishop Waters was noted as a man of profound dedication to the Church. The *North Carolina Catholic* was founded in 1946; there was an expanded importance in activity of the North Carolina Catholic Layman's Association; in 1951 the Reverend J. Lennox Federal, native of Charlotte and rector of Sacred Heart Cathedral, was consecrated Bishop to serve as auxiliary, and later as Bishop of Salt Lake City, Utah, Diocese; a diocesan Priests' Senate was formed in 1966; and the Diocese of Charlotte was established in 1972, to mention but a few of the advancements made in the diocese. Bishop Waters died suddenly December 3, 1974, just as plans were being completed for the Golden Anniversary of the Diocese of Raleigh and the solemn commencement of the 1975 Holy Year.

Fourth Bishop of Raleigh, Bishop F. Joseph Gossman, J.C.D.

The Most Reverend F. Joseph Gossman, J.C.D., Auxiliary Bishop of Baltimore, Maryland, became the fourth Bishop of Raleigh. He also was from the Archdiocese of Baltimore. The *Catholic Review* of Baltimore, in recounting the work done by Bishop Gossman there said: "Baltimore's loss is Raleigh's gain." This has been continually demonstrated in the years Bishop Gossman has been at Raleigh. He gave voice to his philosophy in an early homily: "The mission of the Church, our mission, is to spread faith and love and

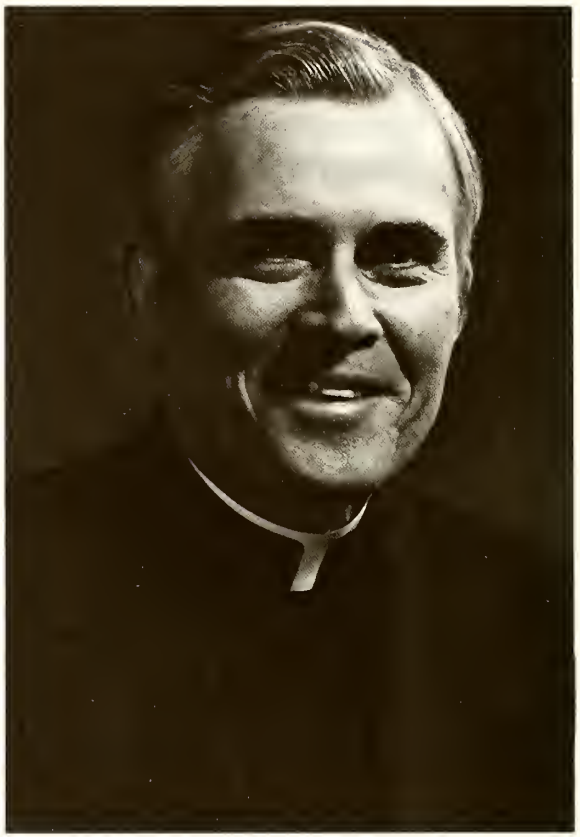
service, to speak out not only in condemnation of injustice and oppression and evil, but to offer enthusiastic support to all those whom we see living for others. Ours is to recognize and acknowledge God's saving power wherever it is operative among us."

Auxiliary Bishops of Diocese of Raleigh

There have been three Auxiliary Bishops of the Diocese of Raleigh. Bishop James J. Navagh, D.D., had been interested in the home missions in his native Buffalo, and after being consecrated Auxiliary Bishop of Raleigh in September, 1952, he was Director of the Mission Apostolate in North Carolina. He was appointed Bishop of Ogdensburg, New York, in 1957 and in 1963 became the Bishop of Paterson, New Jersey. Bishop Navagh's death occurred October 2, 1965, while he was attending the Second Vatican Council.

The Most Reverend Charles B. McLaughlin was ordained a priest in 1941 in the Diocese of Raleigh. In 1964 he was consecrated Auxiliary Bishop of the Diocese where he served until June 17, 1968, when he became the first Bishop of the Diocese of St. Petersburg, Florida.

The Most Reverend George E. Lynch, J.C.D., had served in many capacities in the Diocese of Raleigh for which he was ordained in 1943. He was pastor, chancellor, Notary of the Diocesan Tribunal, Officialis and Vicar General. On January 6, 1970, he was ordained to the Episcopacy and became Auxiliary Bishop of Raleigh. After the death of Bishop Waters in 1974, he was appointed Administrator of the Diocese until Bishop Gossman came in 1975. Bishop Lynch continued his affiliation with the Diocese of Raleigh as Auxiliary to Bishop Gossman.



Bishop F. Joseph Gossman, J.C.D., Fourth Bishop of Raleigh

The record is intended to be a means of preserving the Faith among their descendants . . . Like an army roll, the humble and the more distinguished are placed side by side on the record.

Catholicity in the Carolinas and Georgia
by Dr. J. J. O'Connell (1820-1878)



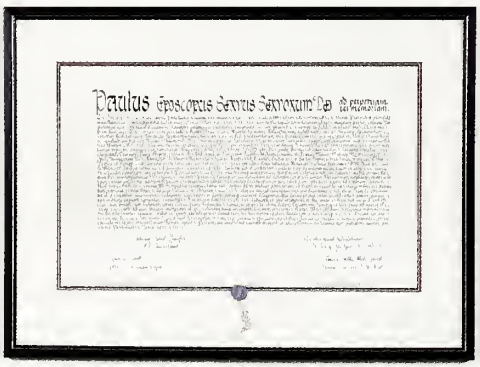
Bishop William Joseph Hafey,
First Bishop of Raleigh

CHAPTER ONE

THE BIRTH OF A NEW DIOCESE

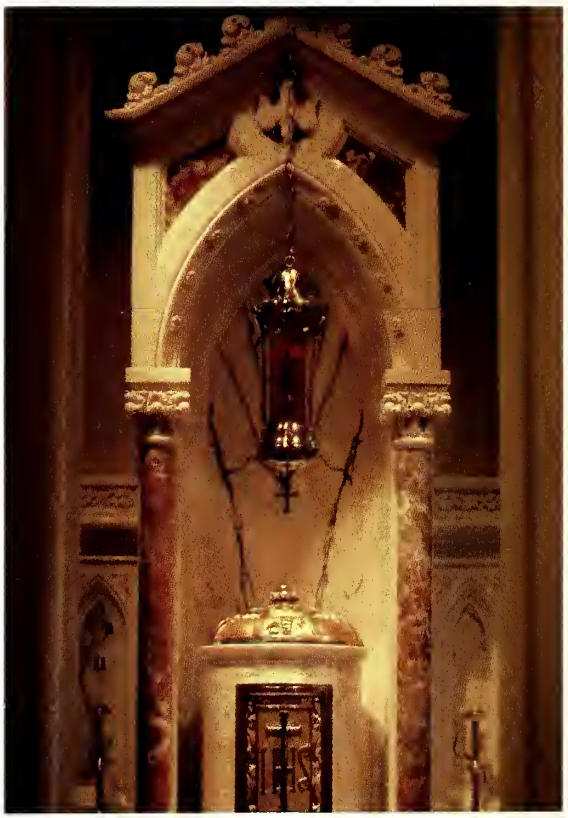
Shortly before the Bishops met in Rome for the 1971 synod, Pope Paul had indicated that it was his intention to divide the larger dioceses of the world into smaller units, "on a human scale," so that the Bishop would be personally known to his clergy, the laity, and the religious men and women who assist in the spiritual and corporal works of mercy in the diocese. Pope Paul's desire was to make the Office of Bishop more pastoral than administrative.

The Ninth of the Sixteen Decrees, Chapter II, formalized by Vatican II speaks of a diocese as:



Original (in Latin) of one of the Papal Bulls establishing the Diocese of Charlotte.

A portion of the People of God which is entrusted to a Bishop to be shepherded by him with the cooperation of the Presbytery. Thus, by adhering to its pastor, and gathered to-



Magnificent detailing from St. Patrick's Cathedral, Charlotte

gether by him through the Gospel and the Eucharist in the Holy Spirit, it constitutes a particular church in which the one, holy, Catholic and Apostolic Church of Christ is truly present and operative. (C.D. #11)

Section 2, of Chapter II, relates to diocesan boundaries which are to be formed so that the People of God may be served well, and the first place

must be accorded to the organic unity of each diocese with due regard to the personnel, the offices and institutions which form, as it were, a living Body. (C.D. #23)

Catholics are aware that candidates to the Office of Bishop are largely made on the recommendations of resident Bishops of a given area. On November 30, 1971, Bishop Vincent S. Waters, of Raleigh, wrote a letter to the people of his diocese, from which the following is taken:

"My dear Brethren of the People of God: Our Holy Father, Pope Paul VI, through the Most Reverend Apostolic Delegate, has made known to us that he has in mind very soon to erect from the territory of the Diocese of Raleigh a new Diocese of Charlotte. He has chosen as the first Bishop of the prospective Diocese of Charlotte our own Reverend Monsignor Michael J. Begley, Pastor of Our Lady of Grace Parish, Greensboro, North Carolina.

Rejoice with me at this good news. Be glad and realize how very good this will be for our great Southern State of North Carolina to know that a new diocese will be born very soon after the birthday of Our Blessed Lord on Christmas.

All our Catholic people will, by prayers and thanks, respond with me in gratitude to our Holy Father and to his Apostolic Delegate for this real Christmas Gift to all of us.

In thanking our Holy Father, who has always been interested in our diocese, I wish to thank him for the high honor and the respousibility he has conferred ou one of our own good Monsignors—a splendid choice for the first shepherd of the clergy, religious and people of God of the future Diocese of Charlotte. I congratulate Bishop-elect Begley and wish him a thousand welcomes into the fullness of Christ's priesthood, and into the jurisdiction of this State with me as a Brother Bishop in North Carolina.

That you may understand when exactly the birth of the new diocese takes place, let me explain the legal sequence of these events. First is the erection of the New Diocese of Charlotte by the execution of the decree of Our Holy Father by his representative in the United States, the Most Reverend Apostolic Delegate. Second, the consecration of the first Bishop of the Diocese of Charlotte takes place immediately after reading the decree. Third, the installation of the newly consecrated Bishop takes place iu the Cathedral of St. Patrick in Charlotte. All of these have beeu scheduled for January 12, 1972, at St. Patrick's Cathedral, Charlotte, N. C.

All in the Diocese of Raleigh, which iucludes all of North Carolina except the Abbey of Belmont...should join together with me and Bishop Lynch in the lauuching of

this new Diocese of Charlotte by preparation before, and actually on January 12, 1972. With the greatest of joy and of hope in assisting the Holy Father in his Apostolic Delegate in the wonderful work of the Church of God in our beloved Southland with your gracious help, I remain
Sincerely yours in Christ,

Vincent S. Waters
Bishop of Raleigh"

When Bishop-elect Michael J. Begley visited the Apostolic Delegate, Archbishop Luigi Raimondi, in Washington, D. C., after receiving the letter of Bishop Waters on the promotion of the new Diocese of Charlotte and his appointment as the first ordinary of the new diocese, Bishop-elect Begley made the following acceptance statement:

December 12, 1971

"I humbly express my gratitude to the Holy Father for the responsibility he has entrusted in me. I readily acknowledge my unworthiness as I accept the leadership of the new Diocese of Charlotte.

I am grateful to the Bishops of the Diocese of Raleigh for their guidance, to the clergy, religious and laity for their cooperation and support.

I hope to continue to serve the People of God in the Diocese of Charlotte. I seek the wholehearted cooperation of clergy, religious and laity that together we may continue the apostolate of the church in the territory assigned to our care. I ask all my friends, Catholic and non-Catholic, to pray that the Holy Spirit will guide our efforts on this new apostolate.
Michael J. Begley
Bishop-Designate"



His Holiness, Pope Paul VI

January 12, 1972. Diocese of Charlotte is Born.

The Episcopal ordination and installation of Bishop-elect Michael J. Begley as the first Bishop of the Diocese of Charlotte took place at St. Patrick's Cathedral in Charlotte, January 12, 1972. The co-ordaining prelates were Archbishop Luigi Raimondi, D.D., Apostolic Delegate of Pope Paul VI to the United States, Bishop Vin-



Bishop-elect Michael J. Begley, during the Rite of Ordination, receives the imposition of hands by Bishop Raimondi.



Bishop Michael J. Begley exchanges a kiss of peace with one of the many bishops attending the ceremony.

cent S. Waters of the Diocese of Raleigh and Auxiliary Bishop George F. Lynch, also of the Diocese of Raleigh. Ten additional Bishop guests and ten priests, five from the Diocese of Raleigh, and five located in the area of the newly formed Diocese of Charlotte, were concelebrants of the Mass of Ordination.

After the clergy and participating religious and laity were assembled in the church, the presiding Archbishop directed that the Papal Bulls be read, establishing the canonical area of the new Diocese of Charlotte and designating St. Patrick's Church as the Cathedral of the new Diocese. The originals of these two documents, in Latin, hang in Bishop Begley's office at the Chancery.

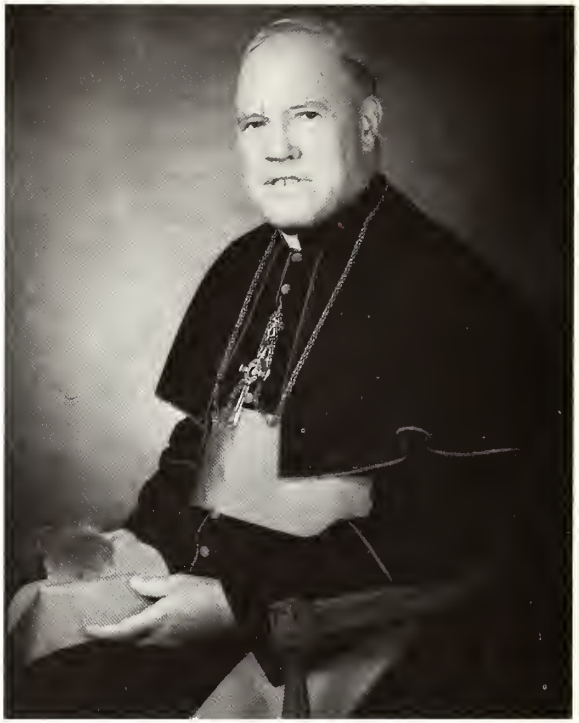
Archbishop Thomas Donnellan, of Atlanta, in whose metropolitan area the new

diocese lies, read the document, the following a translation of the Latin:

Diocese of Charlotte

Paul, Bishop, Servaut of the Servants of God for a perpetual remembrance of the event. By the divine plan we have succeeded to the position of Blessed Peter and hence have been placed at the summit of the priesthood, in order not only that we should provide for the pastors, our brothers, the Apostles of the Churches, the Glory of Christ, but also that we should have regard for the interests of God's Holy People. We think we have accomplished this task to a great extent when, having properly arranged the affairs of dioceses and seen to the appointment of outstauding shepherds, we have made it possible for all, both prelates aud people, to devote theuselves to the pursuits of religion. And so, when our venerable brother, Viucent S. Waters, Bishop of Raleigh, having consulted the conference of Bishops of the United States of America, proposed to this Apostolic See that his diocese should be divided and a new diocese be erected, we agreed to this request after consultation with our venerable brother, Luigi Raimondi, Titular Archbishop of Tarsus aud Apostolic Delegate in the Uuited States, and with our venerable brothers, the Romau Cardinals of the Sacred Congregation for Bishops.

From the Diocese of Raleigh we detach the following counties: Alexander, Alleghany, Ansou, Ashe, Avery, Buucome, Burke, Cabarrus, Caldwell, Catawba, Cherokee, Clay, Clevelaud, Davidson, Davie, Forsyth, Graham, Guilford, Haywood, Henderson, Iredell, Jackson, Lincoln, McDowell, Macon, Madison, Mecklenburg, Mitchell, Montgomery, Polk, Randolph, Richmond, Rockingham, Rowau, Rutherford, Stanley, Stokes, Surry, Swain, Transylvania, Union, Watauga, Wilkes, Yadkin, and Yancey, together with that part of the territory of Gaston County which lies outside the boundaries of the territory of the Abbey Nullius of Mary Help of Christians of Belmont. From these territories we establish a new diocese, to be called the Diocese of Charlotte from the city of that name. The Bishop will establish his resideuce in the saue city and his cathedral in the church of St. Patrick, to which we grant all the rights proper to cathedral



Archbishop Thomas Donnellan, Atlanta



The Most Reverend Archbishop Luigi Raimondi, Apostolic Delegate to U.S.A.

churches. We declare the new diocese to be a suffragan of the Metropolitan See of Atlanta, to whose prelate we subject the Bishop of Charlotte in accord with canon law.

Both the receipts of the Curia and the free-will offerings of the faithful shall constitute the "Mensa Episcopalis"; and if there are any, the goods accruing to the new See, prorated in accord with Canon 1500. As regards the establishing of a seminary, and the education of youth, we wish that the common law should be observed, with proper attention to the decree "Optatum Totius" of the Second Vatican Council and the regulations of the Sacred Congregation for Catholic Education. We also order that, if for the present a chapter of canons cannot be founded, diocesan consultors should be selected to aid the Bishop by their advice and their industry; their function is to cease as soon as the canons have been organized. Once this constitution has become effective, by that very fact the priests belong to the diocese in which they happen to have a position or benefice; the other clerics and the seminarians, to that in which they lawfully dwell. Finally, documents, and the like, which pertain to the new diocese are to be sent to its curia and carefully preserved there.

Our venerable brother, Luigi Raimondi, will see to it that this constitution is executed, unless he prefers to delegate this duty to another. He will have a record of this transaction drawn up and send an authentic copy to the Sacred Congregation for Bishops. We wish this constitution to be valid now and in the future, all things to the contrary notwithstanding, even those worthy of special mention.

BISHOP BEGLEY APPOINTMENT

Paul, Bishop, Servant of the Servants of God.

To our beloved son, Michael J. Begley, of the clergy of the Diocese of Raleigh, first Bishop-elect of the Diocese of Charlotte, greetings and Apostolic Blessing.

Since in the divine plan of salvation Christ Jesus has willed to communicate the fruits

of redemption to men especially through the Episcopal office, we who have received the government of the entire Christian family try with all diligence to select only those most qualified to carry out these serious duties. And so, because on the twelfth of November, we established by the Apostolic Letter "Qui Divino" a new diocese, to which we have not yet given a pastor, you, Beloved Son, seemed to us to be the most suited to undertake the government of that diocese because of your outstanding gifts of mind and character. Hence, in accord with the opinion of our Venerable Brothers, the Roman Cardinals of the Sacred Congregation for Bishops, and by our Supreme Authority, we name you, Beloved Son, Bishop of the Diocese of Charlotte, with all the rights and obligations proper to that office. For your convenience, we permit you to be ordained outside the city of Rome by any Bishop. He will be assisted by two others of the same dignity, as co-consecrators, and all of them must be united to us by sincere bonds of faith. Previously, however, you will make profession of the Catholic faith and take the oath of loyalty to us and our successors in the presence of any prelate who is in communion with this See of Peter. You will use the prescribed formulas and, having signed and sealed them in the usual manner, you will quickly transmit them to the Sacred Congregation of Bishops.

We wish also that this letter of ours be read on a day of precept to your clergy and people. We strongly urge them, our beloved children, not only to receive you most gladly, but also to obey you willingly and promote your undertakings. Moreover, beloved son, we ask



Bishop Begley receives his pastoral crosier, symbol of his being the shepherd of his people.



The ordination was also celebrated with a richly-decorated cake.



While the "Litany of the Saints" is being chanted, Bishop Begley prostrates himself.

Almighty God that you may be a living sign of Christ's grace among your people and that, imitating Saint Paul, you may expend your all for the souls of your faithful.

Given at Rome, at Saint Peter's, on the twenty-fifth day of the month of November, in the year of Our Lord, One Thousand Nine Hundred Seventy-one, the Ninth of Our Pontificate.

The two Papal Mandates, together with the new liturgy and rites for ordination were in English for the first time in the Carolinas, and with the liturgy entirely in English, the congregation could follow and participate in the ceremonies.

Details of Ordination

At the Mass of Ordination, the Bishop-elect received the essential rite of the laying on of hands which signifies the passing on of the Apostolic succession, and the obligation to preach the Gospel and share in the fullness of the priesthood. He received the book of the Gospels and his head was anointed with Holy Chrism, consecrated oil signifying his sharing in the work of Christ. The new Bishop was invested with his ring, symbol of his union with the diocese. Bishop Begley is distantly related to the late Bishop William J. Hafey, first Bishop of Raleigh. The Bishop of Scranton, Pennsylvania, successor of Bishop

Hafey there, sent Bishop Begley his relative's Episcopal ring. His pectoral cross was presented to him by his sister, Helen Crowley, and cousins Mary E. Sullivan and Anne Moriarty, all of Massachusetts. The Bishop's official chair in St. Patrick's Cathedral is a symbol of his teaching authority. The chair used at the ordination had been reconstructed from the Episcopal chair once used by the late Cardinal Gibbons of Baltimore in the old Cathedral of that city. Bishop Gibbons was first located in Wilmington, North Carolina, in 1868, and later, when the Baltimore edifice was remodeled, the furniture was given to the Diocese of Raleigh because of the historical connections. In 1977 the "Cathedra," Bishop's Seat, was moved from St. Patrick's Cathedral to Thomas More Church, Wilmington, where other objects important to North Carolina's Catholic history are being collected.

After the canonical establishment of the new Diocese of Charlotte and the installation of Bishop Begley as the first ordinary, the Apostolic Delegate addressed the assembly. The following is taken from his remarks:

A most important event is taking place today...The birth of a new diocese and the Episcopal ordination of its first Bishop...It is a tribute to the tireless, selfless zeal of Bishop Waters, assisted by his devoted priests and religious, corresponded by the faithful of the Diocese of Raleigh that his apostolic endeavors have been amply rewarded at this time.

First, the fact of a new diocese...The spiritual reality has also juridical, pastoral, social and civic implications. It has juridical implications in as much as it is a territorial jurisdiction and an administrative organization under the leadership of a Bishop...A territorial unit that is meant to last indefinitely, while Bishops will succeed one another.



Bishop Begley at his desk handling the many facets of a bishop's service.

But it is easy to discover that the administrative apparatus is not an end in itself, but a means to a higher spiritual objective. A di-



Michael J. Begley in 1930, a seminarian at Mt. St. Mary's.

ocese is established to unite the faithful in the bond of faith, of charity, of grace and Christian fellowship. A new diocese means and represents an increase of life. This implies a dynamism proper of the church…the church, the Body of Christ, is a living, growing organism…a new diocese is a manifestation of life. There can be no doubt…that the life and dynamism which is proper to the church is of a spiritual supernatural character.

Another reflection regards the Episcopal ordination of Bishop Begley. There cannot be a diocese without its Bishop, and the Bishop is essentially for the diocese. He is the center and the moving principle of the life of the diocese.

Any organism must follow a definite pattern of activity and growth. This pattern presupposes a unity of purpose and variety in functions. The dogmatic constitution on the church, dealing with the role of Bishops in the church says: "For the nurturing and constant growth of the People of God, the Lord instituted in his church a variety of ministries which work for the good of the whole body . . . Jesus Christ, the Eternal Shepherd, established His Holy Church by sending forth the apostles as He Himself had been sent by the Father. He willed that their successors, namely the Bishops, should be shepherds in His Church even to the consummation of the world." (Lumen Gentium, N. 18)

The same council says: "Among the various ministries . . . the chief place belongs to the office of those who, appointed to the Episcopate . . . are the ones who pass on the apostolic seed . . . with their helpers, the priests and deacons, Bishops have taken up the service of the community, presiding in the place

of God over the flock . . . as teachers of doctrine, priests of sacred worship, and officers of good order." (IBID N. 20)

The functions reveal the mission of the Bishops. "Among the principal duties of Bishops, the preaching of the Gospel occupies an eminent place, for Bishops are the preachers of the faith who lead new disciples to Christ. They are authentic teachers." (IBID N. 26) . . . A Bishop is the "Steward of the Grace of the Supreme Priesthood, especially in the Eucharist, which he offers, or causes to be offered, and by which the church constantly lives and grows." (IBID N. 26)

In virtue of the authority that comes to them through Episcopal ordination, they moderate everything pertaining to the ordering of the liturgy and apostolate. (IBID N. 27)

From the Pastoral Constitution on the Church in the Modern World: "Pursuing the saving purpose which is proper to her, the church not only communicates divine life to men, but in some way casts the reflected light of that life over the entire world" - (Gaudium Et Spes, N. 40) . . . Earthly progress must be carefully distinguished from the growth of Christ's kingdom. Nevertheless, to the extent that the former can contribute to the better ordering of human society, it is of vital concern to the Kingdom of God. (IBID N. 39)

. . . We are all joining in prayers for your new Bishop that his work be effective and its fruits abundant . . . It is necessary to look to the future with Christian confidence and



Bishop Begley, newly-ordained Bishop, Diocese of Charlotte.

to ask the Holy Spirit that by His guidance and inspiration, doors may be open to the Gospel in spite of dangers which the church cannot overcome by merely human means. We should give thanks to God the Father that He has given us all the opportunity of manifesting more faithfully the countenance of Christ. With zeal and daring we must show the world the fullness of the mystery hidden through all ages in God so that men through their sharing in it may be able to enter into the fulness of God. Eph. 3:19



Spontaneous and Prolonged Clapping

And so, the impressive rites came to an end this 12th day of January, 1972. There had been torrential rains Monday and Tuesday, but for the three-fold ceremony, the skies were brilliant as a happy significance at the beginning of a new era—the birth of the Diocese of Charlotte, North Carolina. In a deviation from the liturgy, at the conclusion of the reading of the mandate, there was a spontaneous and prolonged clapping by those present—an affirmation of the Papal appointment of Bishop Michael J. Begley as first Bishop of the new diocese.

Statistics of New Diocese

At the time of the formation of the Diocese of Charlotte, statistics from the 1972 *Catholic Directory* showed a Catholic population of 34,208, out of a total population of 2,716,044, with 40 diocesan priests, 21 resident religious priests, and 233 Sisters, which included the Sacred Heart Motherhouse of the Sisters of Mercy at Belmont. There were 50 parishes and 24 missions, 3 hospitals, 1 convalescent home, a nursing home for children and 22 Catholic schools.

Ten years after the establishment of the Diocese, statistics from the 1982 *Catholic Directory* showed a Catholic population of 51,792 out of a total population of 3,101,207. There were 49 diocesan priests active in the diocese, with 65 resident religious priests, and 210 religious sisters. There were 64 parishes with resident pastors, and 22 missions, 2 general hospitals, a convalescent home, a nursing home for children and 17 schools.

CHAPTER TWO

STRUCTURE OF DIOCESE

First Shepherd

Bishop Michael J. Begley, D. D. Ordinary of the Diocese of Charlotte

Bishop Michael J. Begley, D.D., a native of West Springfield, Massachusetts, was born March 12, 1909. He received his early education in the West Springfield schools and later attended Mount St. Mary's College and Seminary, Emmitsburg, Maryland, the Catholic University of America and the University of North Carolina where he was awarded a Master's Degree in social work.

Michael J. Begley was ordained to the priesthood for the Diocese of Raleigh May 26, 1934, by Bishop Thomas M. O'Leary, in St. Michael's Cathedral, Springfield, Massachusetts.

His priestly appointments in the Diocese of Raleigh include his associate pastorate at St. Mary's, Wilmington; three months later his pastorate at St. Therese's, Wilson; St. Edward's, High Point; St. Therese's, Wrightsville Beach, where he also supervised the founding of Immaculate Conception parish at Carolina Beach; St. Leo's, Winston-Salem, in 1942, when the



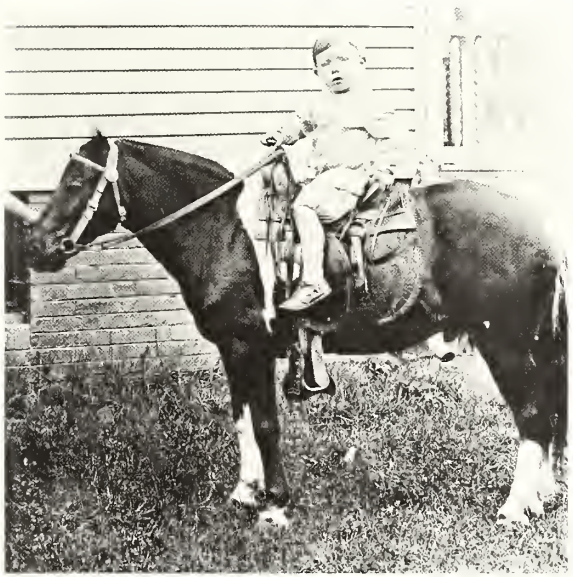
He did it! Michael Begley upon his graduation in 1930 from Mt. St. Mary's College, Emmitsburg, Maryland.

Benedictine-founded parish was taken over by the diocese. Father Begley then entered the graduate school of the University of North Carolina and received a Master's Degree in Social Service. For 25 years, 1947-1972, he was Director of Catholic Charities and for 8 years (1947-1955) Superintendent of the orphanage at Nazareth.

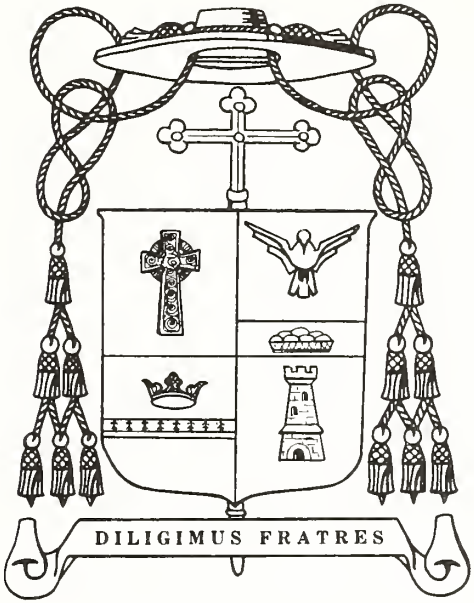
For two years, 1936-1938, he had also been Superintendent of Diocesan schools, and from 1936-1948 Diocesan Director of the Confraternity of Christian Doctrine.

He was appointed Diocesan Consultor in April, 1952, and was honored by the Holy See as a Domestic Prelate with the title of Monsignor on May 5, 1955. In the same year he became Founding Pastor of St. Ann's Parish, Charlotte.

After eleven years at St. Ann's, Monsignor Begley returned to St. Leo's, Winston-Salem; then he became administrator, and later pastor of Our Lady of Grace, Greensboro. It was at Our Lady of Grace, Thanksgiving week, 1971, that Monsignor Begley received the news that he was to become the first Bishop of the new Diocese of Charlotte, North Carolina.



Cowboy Begley at 3 to 4 years of age.



Bishop Begley's Coat of Arms

Each Bishop has his own distinctive coat of arms which becomes a symbolic identification, with a personally chosen motto.

Bishop Begley's motto, *Diligimus Fratres*, We love the Brethren, is from the first Epistle of St. John, the third chapter.

The upper left quarter of the insignia

shows a celtic cross which evolved from a symbol on the coat of arms of Queen Charlotte, wife of George III, also reminiscent of the Bishop's Irish heritage. Below the cross is a crown, which signifies the Queen City of Charlotte, now the See city of the Diocese. The band of silver below the crown shows marks of ermine, signifying dignity, which also indicates the eight years the Bishop had been in the Cursillo Movement.

The upper right hand corner of the seal shows an eagle (the Eagle of Connaught), representing Ireland, the home of Bishop Begley's forebears. A band at the base of this quarter shows a basket of rolls, significant of the Bishop's work in Social Services. At the lower right is shown a tower with a parapet, a part of the Begley coat of arms, also reminiscent of the old orphanage buildings at Nazareth, built by Father Price, and which later came under the supervision of Father Begley in his work in the Social Services Department. The Mother of God, in her titles "Tower of Ivory" and "Tower of David", is likewise commemorated. Sister Theophane, Director of the art department of Sacred Heart College, Belmont, designed the Episcopal insignia.

Appalachian Pastoral

In May, 1973, at Bethany, West Virginia, twenty-five Bishops and Archbishops of Appalachia, from twenty-six dioceses in thirteen states, met to study and dialogue on the critical socio-economic and spiritual issues of the area. Bishop Michael J. Begley

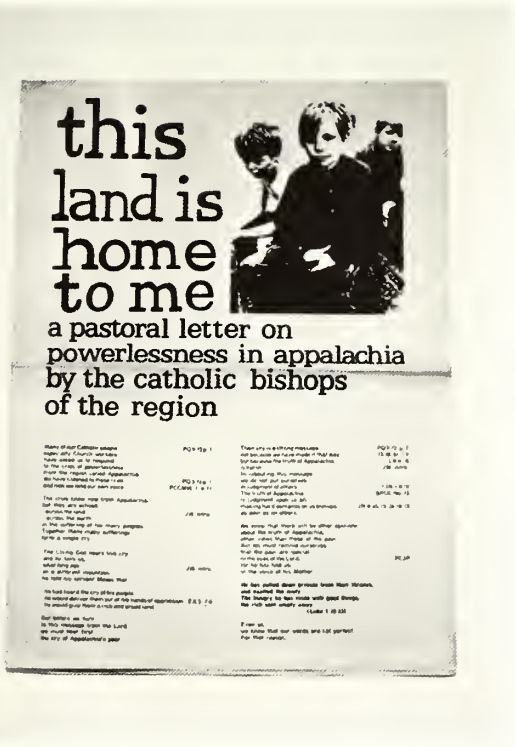


Bishop Begley; Bishop Joseph H. Hodges, D.D., Wheeling, West Virginia; Father Patrick Jones.

was chosen to be chairman of the Catholic Committee of Appalachia (CCA) and assumed leadership in the concentrated efforts of the Bishops to understand problems of the region and support the people.

An unprecedented 38-page pastoral letter, "This Land is Home To Me," was issued in February, 1975, after the Bishops had spoken with the people and had firsthand knowledge of conditions in their dioceses which lay wholly or partly in Appalachia. According to Bishop Hodges of the Wheeling-Charleston, West Virginia, Diocese, the pastoral letter was "...neither to condemn nor to offer solutions, but to examine existing conditions and issue a call to action by the people themselves."

The pastoral letter is a means of teaching by individual bishops in their dioceses.



"This Land is Home to Me", a 38-page pastoral letter, was issued in February, 1975, following the Appalachian Pastoral.

"This Land is Home To Me" is composed in free-verse style in a 12-page standard newsprint format. The document describes itself as a response "to the cries of powerlessness from the region called Appalachia." It is divided into three principal sections:

1. The Land and Its People - an historical perspective of the people and their problems.
2. The God of the Poor - a discussion of the applicability of the Scriptures to the problems of Appalachia.
3. Facing the Future - an invitation to help draft a comprehensive plan of action.

Twenty-four supporting Bishops signed the pastoral.

Bishop Begley, in speaking of implementation of the plan, explained that the Bishops hoped any plan of action would seek to use existing structures. He also said that any plan, to be truly effective would need to be ecumenical. "That is why I would hope that implementation might be achieved through a vehicle like CORA"—Commission on Religion in Appalachia, an organization representing 17 different Christian denominations.

In May, 1980, the Priests' Senate of Wheeling-Charleston Diocese wrote to the Priests' Senate of Charlotte concerning the fifth anniversary of the Appalachian Bishops' letter, and noted that they had incorporated these resolutions into their minutes:

Be it resolved that:

1. The Senate go on record as recommiting ourselves to the spirit and principles of "This Land is Home To Me."
2. To the extent possible, members of the Senate (including appointed representatives) try to attend the anniversary meeting.
3. To make known the celebration of the anniversary at Wheeling College and encourage presence among the priests and people of the diocese.

After seven years the bold statements of the Catholic Bishops of Appalachia are still being praised as essential lessons for Cath-

olics across the country who desire peace and justice.

Vicar General

The personnel and offices through which the bishop administers the affairs of the diocese is called the curia. Principal among these offices are those of vicar general, consultors, chancellor and the tribunal.

The vicar general is a priest appointed by the bishop as a help to him, a deputy, in the administration of the diocese. Because of his office, he has the same jurisdictional authority as the bishop, except in cases reserved to the bishop by himself or by Church law. Monsignor John P. Manley was appointed by Bishop Begley as first Vicar General; upon his retirement in September 1973, Monsignor Hugh Dolan was appointed Vicar General. In 1979 Monsignor Joseph S. Showfety was named to the office.

Consultors

Diocesan consultors are named to provide an advisory council for the bishop. The general function of the council is to serve as an advisory group, with consultative or deliberative voice in matters determined by law. The consultors also assume temporary government of a diocese during the interregnum between bishops.

The first board of consultors appointed by Bishop Begley in 1972 consisted of Monsignors John P. Manley, Hugh A. Dolan, Lawrence Newman; Fathers James Noonan, Stephen Sullivan, Vincent Stokes, Michael O'Keefe, Francis Smith and Joseph Showfety.

In 1982 the board included: Monsignors Eugene L. Livelsberger, Michael O'Keefe, Joseph S. Showfety, Francis M. Smith, William G. Wellein; Fathers James J. Noonan, Joseph A. Kerin, Arthur L. Duncan and Thomas R. Walsh.

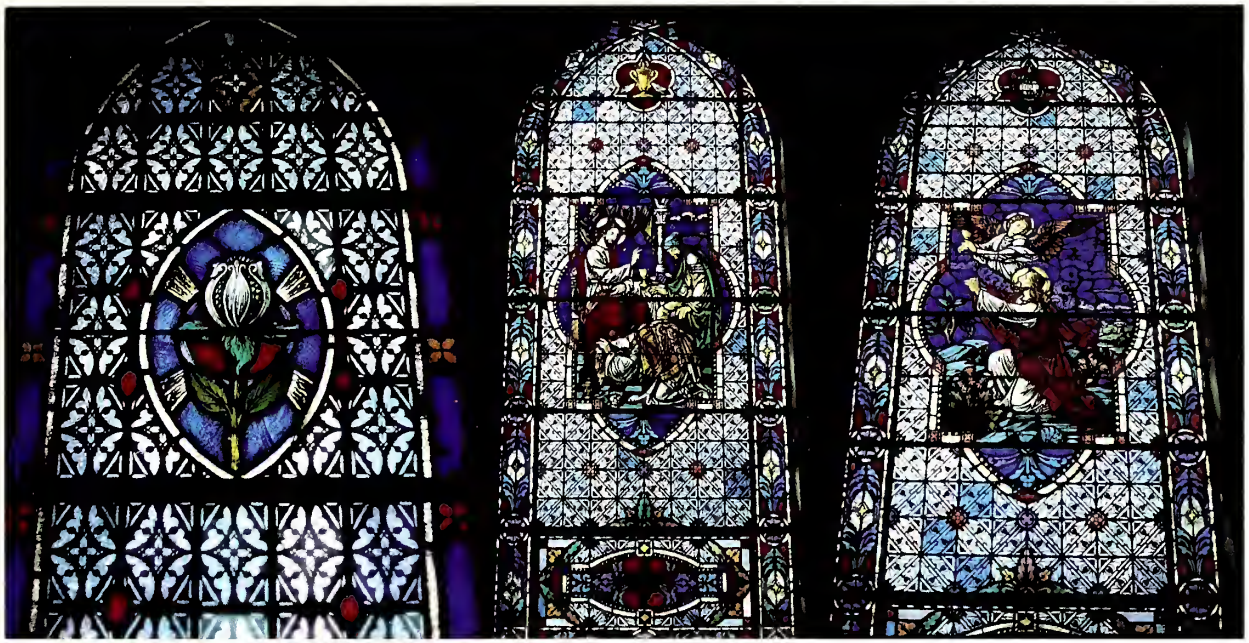
Vicar for Religious

The first Vicar for Religious appointed by Bishop Begley was Reverend William N. Pharr, from 1972 to 1974. Reverend Pius Keating, S.A., became the second Vicar for Religious in 1975. The first Vicar for Women Religious was Sister Jean Linder, O.S.F., appointed in 1976. She was succeeded in office by Sister Terisse Zosso, S.Sp.S., and Sister Maria Goretti Weldon, R.S.M.

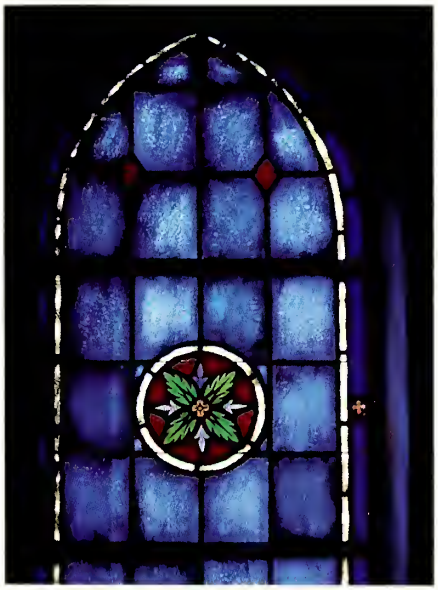
The Office of Chancellor

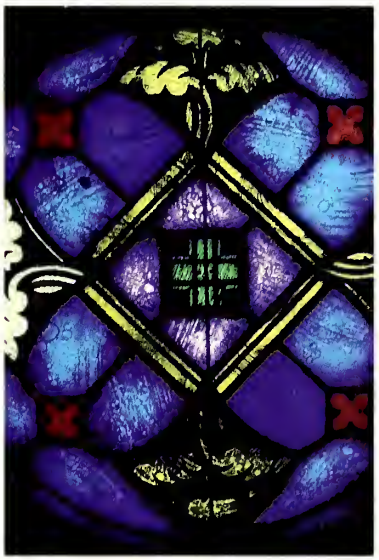
In an interview for *The North Carolina Catholic* July 15, 1979, Monsignor Joseph S. Showfety, first Chancellor of the Diocese of Charlotte, gave his reflections on the beginnings of the diocese.

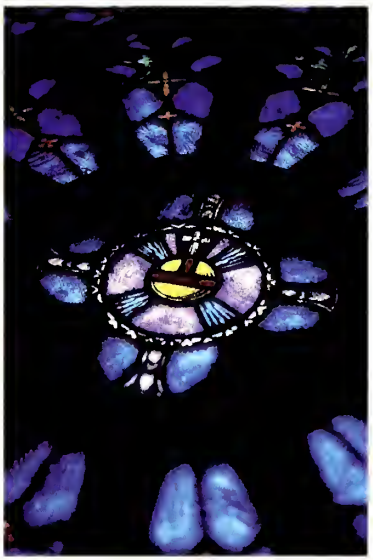
The chancellor is involved in the day to day administrative work of the diocese, so that the bishop, the overall superior need not be engaged in lesser operations. To the chancellor belongs the responsibility of parishes and their financial situations; insurance covering diocesan interests; protection of the diocese in legal matters; the acquisition and sale of diocesan properties, and other business interests. The chancellor deals with the legal and administrative concerns of the diocese, but as the



Stained glass windows in St. Patrick's Cathedral, Charlotte and in St. Peter's, one of the oldest churches in the city.

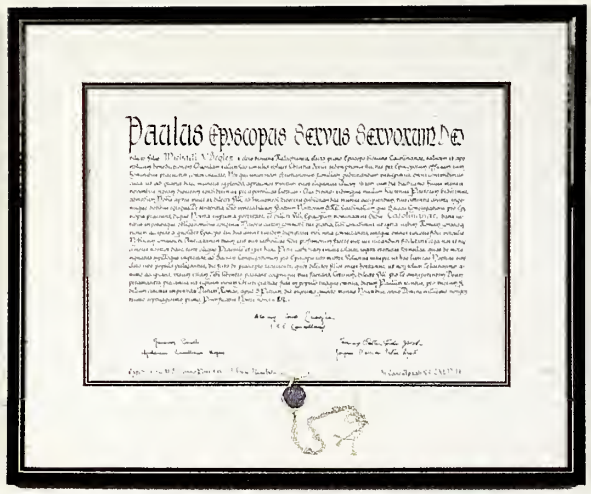








Close-up of Bishop Begley's pectoral cross.



Original of the second Papal Bull establishing the Diocese of Charlotte. Both of these important documents hang in Bishop Begley's office in The Catholic Center.



Ceiling detailing from St. Patrick's Cathedral, Charlotte



Bishop Begley's Episcopal ring, formerly owned by his distant relative, Bishop William J. Hafey, first Bishop of Raleigh.



Rectory for St. Patrick's Cathedral, Charlotte



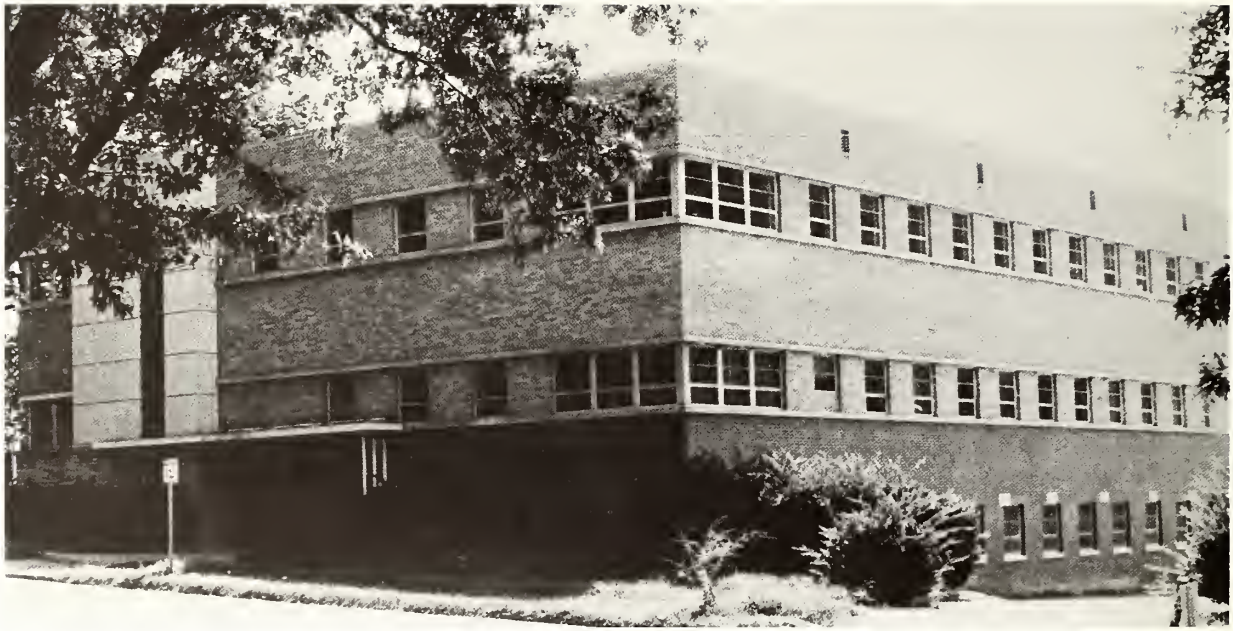
Former Rectory for St. Patrick's, in two rooms of which Bishop Begley and Msgr. Showfety began their work for the Diocese in 1972.

representative of the bishop his chief concern is pastoral and spiritual because of the nature of the Church.

Work of Chancellor Increases

Monsignor Showfety spoke of the great increase in the amount of work in the office over the years; the incursion of the government into Church affairs which could deflect from the primary thrust of the Church, its pastoral mission, the happy problem of growth, which however demands opening new parishes, and building projects that require money; personnel problems that cause limitations in growth and progress. In 1930 there were 8000 Catholics in the entire State of North Carolina; in 1982 there were over 15,000 Catholics in the city of Charlotte alone. Vocations to the priesthood and religious life have not kept pace with the population growth, and the greater number of Carolinians are not being reached. In 1972 there were parishes or missions in 42 of the 46 counties of the diocese, and these same four counties today still do not have a Catholic church or mission.

Initially there was the problem of location of a chancery. Bishop Begley and Monsignor Showfety began work in two rooms in St. Patrick's Cathedral rectory in January, 1972, but in a few months they moved to a duplex bought by St. Patrick's in which they, and later the education department, had offices for two and a half



The Catholic Center, 1524 East Morehead St., Charlotte

years.

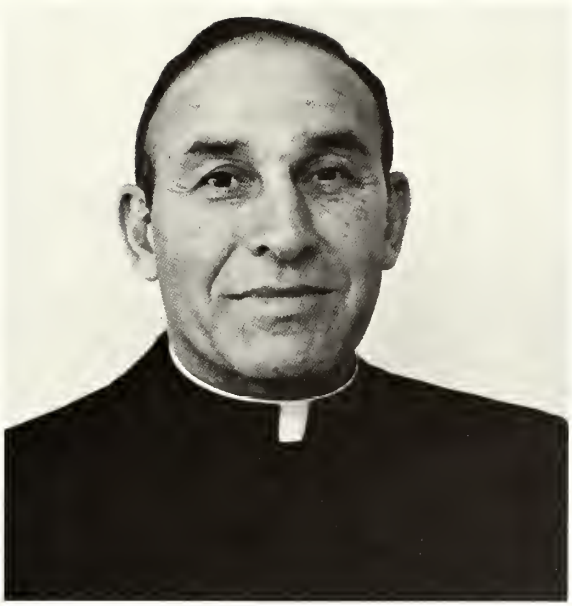
When the Diocese of Charlotte was set up, it received half of the cash owned by the Diocese of Raleigh at the time of the separation, so that the diocese began without great money problems. In 1974 it was agreed to sell the property used by Asheville Catholic High School and the adjoining Mount Mary property to the Asheville-Buncombe Technical Institute. Later, in 1979, the Institute also purchased the former St. John Vianney Minor Seminary buildings, also in Asheville. The Asheville parishes were repaid the money they had spent in purchasing the high school, and the balance was to be used in obtaining a new diocesan office building.

The policy of the bishop and the diocese is not to obtain property nor to hold it unless there is a need for it, as for parish locations, parish buildings. Church properties are tax exempt and the Church in this state enjoys a good reputation which hopefully will continue.

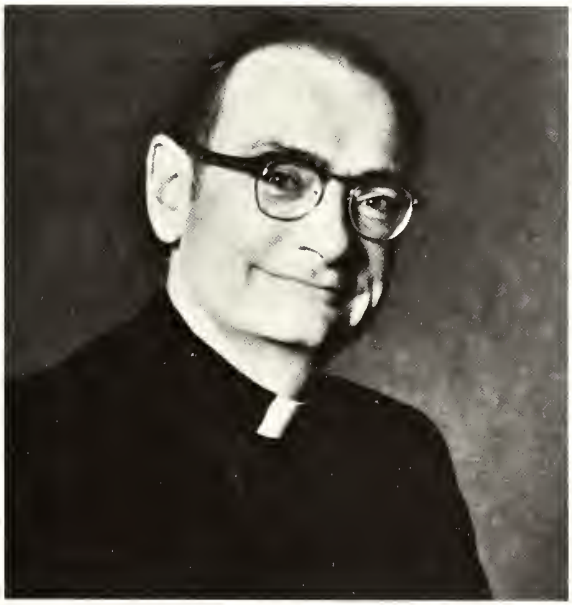
The Catholic Center

By December, 1974, the new Catholic Center at 1524 E. Morehead Street, Charlotte, a building of three floors and over 21,000 square feet, had been purchased and renovated and two floors were put to immediate use. This importantly brought together most of the agencies and their personnel into one location where they can be more efficiently administered.

When asked about the formation of the



Monsignor Joseph S. Showfety, first Chancellor of the Diocese of Charlotte



Father Joseph A. Kerin

new diocese and the split with Raleigh, Monsignor Showfety remarked that never any word of disagreement or dissatisfaction was spoken. In less than six months the division was finished and from the very beginning Charlotte was given the freedom and flexibility to make its own path, with help and direction, but never interference of any kind. The separation created a loss of the closeness the priests formerly felt with one another when they were united in one diocese, but this was inevitable.

Father Joseph A. Kerin Appointed Chancellor

Father Joseph A. Kerin and Father Joseph Tobin, O.S.B., both served as vice chancellor at different times, and when Monsignor Showfety was named Vicar General of the Diocese, Bishop Begley appointed Father Kerin as Chancellor July 10, 1979. At the time, he was rector of St. Patrick's Cathedral.

Father Kerin had served the Church in Mexico City from August 24, 1972, to April 1975. In September 1977 he became Director of the Hispanic Center which in 1982 celebrated a decade of service to the estimated 21,650 Hispanics in the diocese. Father Kerin continued as director.

The responsibilities of the chancellor have increased with diocesan growth. In 1981 Father Kerin directed the expansion of the chancery to include use of the third floor for Religious Education and other offices and a media center. With the increase of lay employees in the diocese, he also initiated the Lay Retirement Program

the same year.

Father John J. McSweeney

Father John J. McSweeney was appointed to the Office of Vice Chancellor in 1980. Besides his duties of assisting the Chancellor, he served as Director of Vocations which included supervision of seminarians and transitional deacons and vocation awareness programs. In 1982 he was named Regional Vocation Director for the seventeen dioceses in Southeastern United States.

Father McSweeney became Director of the Office of Planning and Development when the office was created by the Bishop at the request of the 1980 Fifth Diocesan Assembly. The yearly Diocesan Support Appeal is conducted through this office.

From 1976 Father McSweeney was director of Our Lady of the Hills Camp, until 1982 when he was appointed superintendent.

Marriage Tribunal

Upon the establishment of the Diocese of Charlotte in 1972, Bishop Begley appointed Reverend Justin P. Pechulis as Officialis of the Marriage Tribunal on January 25, 1972. On March 8, 1972, the Bishop and Father Pechulis assented to having the Metropolitan Tribunal of the Archdiocese of Atlanta hear all cases concerning marriage which would be submitted to it by the Diocese of Charlotte.

The Marriage Tribunal is the Church body established under Canon Law that has the obligation of responding to the request of individuals regarding their marital status as the Catholic Church understands marriage.

The Second Vatican Council shifted some of the emphasis in understanding the Sacrament of Marriage, so that psychological evidence is now admitted, and the judicial procedure is needed to weigh and balance.

The term annulment is heard more often in recent years and it means that from the beginning of a marriage there existed reasons which prevented the marriage from being an indissoluble sacramental bond. The burden of the Tribunal is to establish with moral certitude the validity or the invalidity of a marriage.

The Tribunal of the Diocese of Charlotte may look into as many as 150 cases a year. A screening process eliminates some cases because they do not have valid grounds in the first place. The cases that are agreed upon for adjudication often take from nine months to two years to decide. If the decision is unfavorable to the parties, they have the right to appeal to the Archdiocese of Atlanta, the Metropolitan Diocese, for this ecclesiastical procedure.

Father Pechulis served as Officialis until April 13, 1977, when Father Bernard Rosswog, O.S.B., was named to the office. Father Christian Hearing did part-time Tribunal work from 1977 to 1981, until Father Francis J. O'Rourke assumed the work of Vice Officialis.

Priests' Senate

From *Ecclesiae Sanctae*, bishops have the following directive, implementing the De-



Father Thomas Clements

cree of Vatican II Council:

In each diocese, according to a method and plan to be determined by the bishop, there should be a council of priests, that is, a group or senate of priests who represent the body of priests and who by their counsel can effectively assist the bishop in the government of the diocese. In this council the bishop should listen to his priests, consult them and have dialog with them on those matters which pertain to the needs of pastoral work and the good of the diocese. (ES 15)

.

Among the collaborators of the bishop in the government of the diocese are numbered those presbyters who constitute his senate or council. (CD 27)

When the new Diocese of Charlotte was formed, Bishop Begley had the duty of establishing his council of priests, and in early 1972 the priests had drawn up their proposed constitution of the Priests' Senate of the Diocese of Charlotte.

Their purpose and function are stated in the Constitution:

Section II This Senate will endeavor in its structure and procedure to be representative of all priests of the diocese. It will strive to provide the Bishop, the common Father, and all the clergy within the diocese a forum for open dialogue on any and all matters pertaining to:
1) the well-being of the clergy and their trust, the people of God
2) diocesan policies
3) parochial conditions

Section III It shall be the function of this body to offer advice and consultation to the bishop as well as share the burden of his office. In no way will this group's recommendations be understood to limit the lawful authority of the Ordinary. It is to act as an informative, representative and consultative group.

Presidents of Priests' Senate

Father Thomas Clements was president of the Senate when it was initiated, but at his resignation to take up full-time graduate work, Father Francis Smith was elected president. Within the past decade these priests have served as president, several for two terms: Monsignor Francis Smith (2), Monsignor William Wellein (2), Monsignor Richard Allen, Father Joseph Kerin, Father John McSweeney, Father Joseph

Kelleher (2).

In accord with the constitutions, all priests in the diocese are eligible for election to the Senate, regardless of age or ordination year. The number of senators is twelve, nine diocesan priests and three from religious orders, with one-third of the Senate retiring each year.

A representative from the Senate attends the Region IV meeting of Bishops and regularly reports to the Senate. One such reporting in 1973 resulted in the adoption of the National Respect Life Program, with the observation:

In the social sphere, the Church has always wished to assume a double function; to enlighten minds in order to assist them to discover the truth and to follow amid the different teachings that call for attention; and secondly, to take part in action and to spread, with a real care for service and effectiveness, the energies of the Gospel.

Right to Life Movement

Monsignor Francis Smith and Monsignor William Wellein were chosen to serve on the Executive Board of the State Right to Life Group, and annually, through Monsignor Wellein's organization, the diocese has participated in the March for Life, sending busloads of pro-lifers to the National Capital in January, demonstrating to Congress and the Supreme Court that the Right to Life Movement is persistent and growing.

Other Achievements of Priests' Senate

In November of 1972, the Priests' Senate responded to the Document "Procedures for the Selection of Bishops in the Latin Church" (March 25, 1972) with the Resolutions:

That the Senate of the Diocese of Charlotte go on record as endorsing the guidelines for the selection of bishops formulated by the Canon Law Society of America.

That the Senate of Priests encourage the Bishop of Charlotte to convey our sentiments to the Apostolic Delegate and other Church authorities involved in the selection process.

Anglican/Roman Catholic Dialogues were started in 1975, and joint clergy meetings took place on a deanery/vicariate level for reasons of forming a Task Force for:

a) discussing theological conferences and retreats
b) mutual cooperation on diocesan and local levels
c) shared liturgical practices

Committees Functioning

In the first Senate Constitutions three committees were formed and they continued to be functional:

The Steering Committee is the management body of the business of the Senate. The Personnel Committee interests itself with the distribution of clergy to the best advantage. The Continuing Education Committee, originally the Post-Ordination Committee, serves to encourage whatever

furthers the spiritual and intellectual advancement and pastoral competency.

Although from the beginning the question of affiliation with the National Federation of Priests' Councils was studied, the question was resolved in a plebiscite vote at a continuing education meeting in Belmont, around 1974, to abandon the idea, and the Charlotte priests have not joined the National Federation, although representatives are sent to the regional meetings.

Resolution Concerning Diocesan Archives

The Senate recognizes the importance of continuity in history. In 1979 they approved a resolution concerning diocesan archives, which was forwarded to the DPC:

That the DPC approve the beginning establishment of Diocesan Archives for preserving the history of the Diocese of Charlotte, through the designation of a place, person, and a process for collecting items of historical value.

Parish Profiles

The Senate further, in September, 1980, passed the resolution:

That the Senate, through the Personnel Committee reinstate a program of parish profiles to be done on an annual basis. The purpose of the profiles is to help the committee understand the type of parish, programs, needs, etc. Such a form will be filled out in conjunction with the pastor.

In their rationale the Committee said this would determine particular characteristics of each parish, and would up-date, on an annual basis, the needs of the parish.

Summary of Senate by Provincial Chairman

At a meeting consisting of a sharing session of Senate Presidents of the Atlanta Province, the January, 1978, minutes by the Provincial Chairman summarized the Senate of the Diocese of Charlotte:

This Senate has sponsored a successful Town Meeting for all the priests of the diocese, wherein they listed all the strengths and weaknesses of the diocese and picked the top four weaknesses to work on in the forthcoming year. They have also accepted the responsibility of sponsoring four continuing education programs a year for their priests. They are presently in the process of trying to get the Priests' Senate and the Sisters' Senate together, and had just completed a most successful retreat which they organized, directed by Bishop Gossman. They are presently working on developing an orientation kit for new priests who come to the diocese, and are working on the development of a Diocesan Board of Mediation. Through the efforts of the Senate, the Diocese of Charlotte has joined the North Carolina Council of Churches.

Since this account, the Priests' and Sisters' Senates have had joint meetings, and the Permanent Diaconate Program is flourishing. The Ministry to Priests Program is in the formative stage, where accent is placed on continuing education and spiritual growth of the priests in a one-to-one ministry with other priests.

The Senate has studied problems of diocesan and parish finances, retirement legislation and provisions, and sabbaticals.

On December 3, 1979, the fifth anniversary of the death of Bishop Vincent S. Waters, a Bishop Waters Memorial College Scholarship Fund was established through the efforts of the Senate, in conjunction with the Priests' Senate of the Diocese of Raleigh. An annual grant is made to assist with the tuition and board of a student entering the first year at Belmont Abbey College, Sacred Heart College, Belmont, or a school of nursing.

Through the past decade the Priests' Senate of the Diocese of Charlotte in its bimonthly meetings, has addressed almost every conceivable question to face the presbyterate and the diocese in general, and the Senate continued to be a viable organization dedicated to the support of Bishop Michael J. Begley, Ordinary.

The Priests' Senate, in a 1983 project, reflected upon the tensions felt in many parishes about the time the priest spends away from the parish. The study resulted in practical guidelines for the parish priest, for the parish council, and eventually for the parishioners. In conjunction with the Sisters' Senate, a Stress Workshop was held for priests and religious at Sacred Heart College March 4 and 5, 1983. Father Jerome Dollard, O.S.B., and Doctor Kevin Soden, M.D., conducted the workshop.

Sisters' Senate

Shortly after Bishop Begley became Bishop of Charlotte, he called for an organizational meeting of the Sisters working in the diocese for the purpose of forming a Sisters' Senate, to be the official communications channel between the Bishop of the diocese and the Sisters.

On May 20, 1972, the meeting was held and a Steering Committee was formed to draft a constitution for the Senate, and a Nominating Committee was appointed to propose a slate of officers. In September, a proposed constitution was presented to all the Sisters who studied and later ratified it for the Sisters' Senate of the Diocese of Charlotte, North Carolina.

Objectives

The objectives through the decade have remained substantially the same:

a) to establish realistic and effective channels of communication among the Sisters of the diocese, the Bishop, and the Clergy
b) to foster the spiritual, professional and social growth of the Sisters
c) to develop in the Sisters a creative awareness of on-going needs of the Church, and to encourage them to assume appropriate leadership roles
d) to foster a spirit of inter-community cooperation and support
e) to ensure adequate involvement of the Religious in the decisions and policy-making which affect their lives
f) to welcome and orient new Sisters to the diocese .(From Revised Constitutions of 1978)

First President

Sister Bessie McCarthy, R.S.M., was the first President of the Sisters' Senate. At the



Sister Bessie McCarthy, RSM

first meeting September 23, 1972, there were 76 Religious present representing 15 of the 16 Religious Communities working in the diocese. The membership enrollment was 108. Bishop Begley attended the first meeting and, through the years, he met with the Sisters whenever it was possible. The Reverend William Pharr was Vicar for Religious at the time.

Diverse Concerns of Sister's Senate

The Sisters' Senate immediately became involved in issues and concerns of importance to the diocese, with editorials and presentations against abortion; sponsoring the TV program "Choose Life" on Charlotte's Channel 42, WTVI; the "Respect Life" campaign sponsored by the diocese, and ecumenism. At the first meeting of the Senate, Bishop Begley had spoken of the Cursillo Movement and how he hoped it would be used as a means of spiritual formation for the laity, along with prayer groups. The Sisters responded to the request wholeheartedly. When the Bishop expressed hope that Priests and Sisters would work together in effective parish councils, vicariate councils and the Diocesan Pastoral Council, the Sisters gave their support.

The Senate has sponsored Vocation Conferences, workshops on social concerns, and training programs for extraordinary ministers of the Eucharist, and lectors.

Vicar for Women Religious

In 1974, Bishop Begley had spoken to the Sisters discerning their interest in a Sister as Vicar for Women Religious, who would work as a team with the Vicar of Men Religious. The Sisters indicated their interest, and the Sisters' Senate was asked to work out a job description for the vicar, qualifications to be considered and a process of selection. The committee appointed for this research produced a proposal and recommendations which resulted in the appointment of Sister Jean Linder, O.S.F., to the office on January 1, 1977. At the time, the Diocese of Charlotte was one of only eleven of the 134 dioceses of the United States which had a Sister to serve in this office. Sister Terisse Zosso,



S.Sp.S, in 1978, was the second Sister to serve in this office, followed by Sister Maria Goretti Weldon, R.S.M. in 1981.

Joint Meetings with Priests' Senate

Since 1978, there have been joint meetings of the Priests' and Sisters' Senates. At the first such meeting, in April, 1978, the committees concurred that a program should be developed and activated whereby new personnel, Priests, Sisters and laity be made aware of Southern culture, the Protestant culture and Missionary culture. In March, 1983, the Sisters' Senate collaborated with the Priests' Senate in sponsoring a workshop on stress, given by Father Jerome Dollard, O.S.B. and Doctor Kevin Soden.

Encouraging Vocations to Religious Life

The Sisters' Senate has always encouraged vocations to the religious life. In 1979, the Sisters sent Bishop Begley a Statement of Concern which they recommended be sent to major superiors of the congregations currently serving in the diocese.

The Statement stressed:

a) ministerial needs of the diocese
b) availability of Sisters to meet the needs of the diocese
c) exploration of community living possibilities

Bishop Begley reviewed the Statement and agreed to write a personal note of affirmation to include with the Statement.



1982 meeting of the Diocesan Pastoral Assembly. (left to right) Rudy Triana, Father Wilbur Thomas, Mrs. Nancy West, Sister Jeanne Marie Kienast, Father George Kloster.

It was through the interested concern of the Sisters' Senate that the need, importance and value of contracts for Sisters working in the various professions was first discussed and later included as diocesan policy.

When the Task Force on the Process for the Selection of a Bishop was initiated by the Diocesan Assembly of 1980, the Sisters' Senate cooperated with representatives and a profile of the role of the Senate in the diocese and its function in carrying out the mission of the Church in Charlotte.

Since 1981, through the sponsorship of the Sisters' Senate, there is an annual celebration of the Diamond, Golden and Silver Jubilees of all the Sisters of the diocese, with Bishop Begley celebrating the liturgy at St. Patrick's Cathedral, followed by a reception for the relatives and friends of the Sisters who have labored in the vineyard of the Lord in the Diocese of Charlotte, North Carolina.

Sister Mary Ellen Ford, S.S.J., was serving her second term as president of the Sisters' Senate in 1983.

Diocesan Pastoral Assembly

In the "Dogmatic Constitution on the Church," (Lumen Gentium), solemnly promulgated by His Holiness, Pope Paul VI, on November 21, 1964, the Holy Father sets forth the responsibility of the laity in the Church:

Let the spiritual shepherds recognize and promote the dignity as well as the responsi-



Diocesan Pastoral Assembly 1980-81. (left to right) Father John J. McSweeney, John Balaguer, Sister Joan Keating, Frank Fulli, Dorothy King (back row) Evelyn Fragge, Charles Baker, Monsignor William Pharr, Bishop Begley.

bility of the laity in the Church. Let them willingly employ their prudent advice. Let them confidently assign duties to them in the service of the Church, allowing them freedom and room for action. Further, let them encourage lay people so that they may undertake tasks on their own initiative. Attentively in Christ, let them consider with fatherly love the projects, suggestions and desires proposed by the laity.

A great many wonderful things are to be hoped for from this familiar dialogue between the laity and their spiritual leaders: in the laity a strengthened sense of personal responsibility; a renewed enthusiasm; a more ready application of their talents to the projects of their spiritual leaders. The latter, on the other hand, aided by the experience of the laity, can more clearly and more incisively come to decisions regarding both spiritual and temporal matters. In this way, the whole Church, strengthened by each one of its members, may more effectively fulfill its mission for the life of the world. (LG No. 37)

With this as the basis of consideration for utilizing the talents of the laity, the Diocesan Pastoral Assembly was planned.

The first Diocesan Pastoral Assembly was held June 6 and 7, 1975, at Sacred Heart College, Belmont. Diocesan Planning had taken two years, with most of the efforts centered on procedures: the establishment of Vicariates, strengthened parish councils, and organizing the Assembly.

Father Robert G. Howes, a priest of the Diocese of Worcester, Massachusetts, a Professional Pastoral Planner, was engaged by Bishop Begley to assist in the task of organization. Father Howes was the key man in planning, in conducting sessions and in making clarifications. He defined Planning as:

A way of members realizing their shared ownership of the Church, a way of implementing Vatican II's call for fullness in unity, and an enabler of the Holy Spirit's path. (Newsletter)

Parish Town Meetings were held throughout the Diocese in early 1975 to gather information for the second phase of the Diocesan Assembly. Some 3,200 persons responded to the call for greater lay participation in Parish Town Meetings where the average attendance was 53. Issues of concern were discussed and debated, and strengths and weaknesses were evaluated.

The Constitution of the Pastoral Assembly of the Diocese of Charlotte states its purpose:

The Pastoral Council of the Diocese of Charlotte shall fulfill the directive set forth in the Decree "Christus Dominus" proclaimed by Pope Paul VI on October 28, 1965. The Decree stated: "It is greatly desired that in each Diocese a pastoral commission will be established — over which the Diocesan Bishop himself will preside and in which specially chosen clergy, religious and lay people will participate." This Council will have as its purpose to share the pastoral concerns of the Bishop.

.

Competence

Serving a two-way communication function, the Council shall:

Section 1: Assist and advise the Bishop in policy and program planning, priorities, coordination, dissemination and administration, and be a channel by which the Bishop may present his suggestions and desires for the spiritual and temporal development of the Diocese.

Section 2: Report back to the Bishop the effectiveness of the administration of policies and programs, and be a channel by which laity, religious and clergy may openly reveal their needs and desires for the good of the Church.

State of the Diocese Report

At the Sixth Annual Assembly of the Diocese of Charlotte, in 1980, Bishop Begley gave a State of the Diocese Report, "The Church of Charlotte: Its Growth, Development and Area of Needs." Bishop Begley spoke of the Mission Statement formulated at the conclusion of the first Diocesan Assembly six years earlier:

We, the people of God, in the Diocese of Charlotte, fortified in the Father, redeemed in the Son, and empowered in the Spirit are called to grow ever more perfectly into a community of praise, worship and witness. We seek to become ever more enthusiastically a leaven of service and a sign of peace, through love, in Piedmont and Western North Carolina.

The Bishop continued his report, emphasizing the importance of shared responsibility in proceedings, whether on the level of Parish Councils or of the Diocesan Pastoral Council. He continued, reviewing the present situations which still must share responsibilities.

The Diocesan Pastoral Council had established six Commissions, areas of communication between the diocese and parishes, and parishes in turn to the diocese.

Bishop Begley's review of each Commission best summarized the accomplishments of each area in the six years in the light of the Mission Statement and in the areas with need for further growth.

The Family Life Commission worked to preserve and defend the dignity and sacredness of the family. They promoted programs of Engaged and Marriage Encounters; endeavored to reach youth in parochial and high school ages, and by means of Campus ministry reached out to

colleges and universities in the diocese. A Youth Center has been established at Hendersonville on the grounds of Our Lady of the Hills Camp. Seventh and eighth graders have programs of SEARCH and TEC, and planned days of recollection and retreats.

The Education Commission, in setting up programs, offers religious instruction and guidance in the Religious Education Department to the children attending public schools. This places a great responsibility on the diocese, because there are so few parochial schools.

Parents and faculty need to view the Catholic School system as carrying out the directives of the Church, and the Parish Education Study Plan is a challenge to both the homes and the schools. Our school system has had its Phase I Accreditation Plan accepted by the State Board of Education.

Spiritual Life Commission. Specifically, this Commission has done a great deal to make the Liturgy meaningful to all the people, particularly the youth. Special Ministers of the Eucharist are of great help in liturgical celebrations, as are the acolytes and lectors. There has been progress in congregational singing, and in the new Rites and liturgies for weddings and funerals.

Community Life Commission. This Commission, with its talented personnel directly touches people in the empathy, intuition and support it offers to those in need, in adoptions and problem pregnancies; in easing the pain of child and parent in broken homes; in welcoming and resettling the racial groups in their distress—



Jan. 19-20, 1980 meeting at the Youth Ministry Center, Hendersonville, to form the Diocesan Youth Council.



A refugee family has just been interviewed at The Catholic Center.



A young woman lifts her hands in praise of the Lord during the sixth annual Charismatic Renewal Conference in Belmont.

the Hispanics, Vietnamese, Laotians, Koreans and Haitians.

Communications Commission. At the first Assembly there was a general feeling that we were weak in communication throughout the diocese. In general, that demand has been met in the area of diocesan development, and more directly through *The North Carolina Catholic*, sponsored by both the Raleigh and the Charlotte Dioceses, which is intended to be the voice by which the Bishop shares his views with his people. An office for the Charlotte section of *The North Carolina Catholic* has been established in the Catholic Center with electronic communications equipment in direct contact with the Raleigh offices. Our representative for the paper is ably qualified.

Planning Commission. Our Diocesan Planner has given invaluable assistance to Vicars and parishes. There has been the best of cooperation between Priests and Councils and the Diocesan Planner who has greatly aided in the Vicariate structure.

Renewal Movements. Authenticated and supported by Vatican II, renewal movements have been effective instruments for the spiritual and social, material and financial growth of the Church in proclaiming the Good News. Chief among these are the Cursillo, the Charismatic program, Marriage Encounter, Engaged Encounter, TEC and SEARCH, along with older, widely recognized organizations—the Catholic Daughters of America, Knights of Columbus, Serra Club and Legion of Mary, all of whom help also with the cost factor in the vocation program. In 1982, there were 25 seminarians studying for the Diocese, and 19 candidates in the Permanent Diaconate Program.

In a recent, February 19, 1982, issue of *The National Catholic Reporter,* Father Robert Howes writes an article which he entitles: "At Least We've Tried Vatican II." He closes the lengthy article with:

> *"All this in not much more than one decade! If I opt here rather to spotlight surviving problems than to rejoice in some very real accomplishments, it is only to challenge us to an even greater effort. We can do better if we will. And we must."*

Vicariates

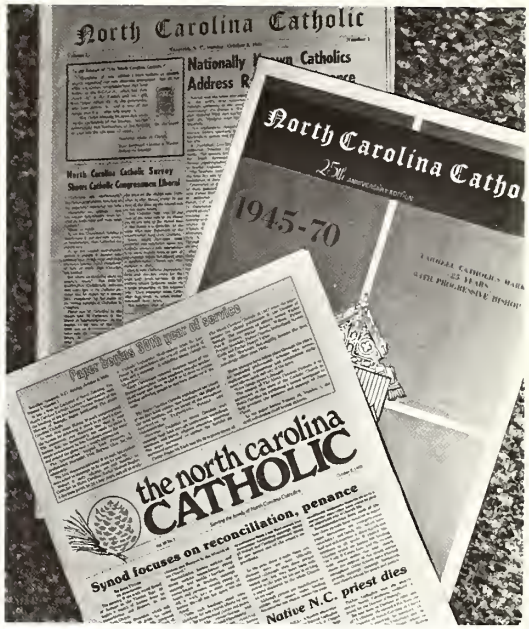
For the better carrying out of the ministry for the good of the faithful, the parishes of a diocese are joined into deaneries (forania) or vicariates. These vicariates contribute to concentrated pastoral action and are a necessary means to subsidiarity and good distribution of ministry.

When the Diocese of Charlotte was originally formed in 1972, Bishop Michael Begley designated five deaneries: Asheville, Charlotte, Greensboro, Salisbury and Waynesville. With the progress of time, and in preparation for the first Diocesan Pastoral Council in 1975, Bishop Begley and the Diocesan Planning Committee of the DPC sought to establish and strengthen consultative bodies: parish, vicariate, and diocesan councils.

As a result of the planning, nine vicariate regions were created in the Diocese of Charlotte, divided into three main areas: Piedmont, Central and Mountain vicariates. The vicariates, and the parishes located in each, with the vicars in 1983-1984, were:

Piedmont

Charlotte-	Reverend Monsignor William Wellein, V.F. All city parishes	
Gastonia-	Very Reverend Felix Kelaher, V.F.	
	Gastonia	Belmont
	Forest City	Spencer Mountain
	Shelby	Kings Mountain
	Lincolnton	Marion
Greensboro-	Reverend Monsignor William Pharr, V.F.	
	Greensboro	Reidsville
	Eden	Asheboro
	Thomasville	High Point



Three significant issues of *North Carolina Catholic:* Volume 1, Number 1 dated Oct. 6, 1946; the 25th Anniversary Edition, and Vol 38, No. 1, beginning the 38th year of service.

Central

Albemarle-	Reverend Monsignor Richard F. Allen, V.F.	
	Albemarle	Monroe
	Concord	Hamlet
	Kannapolis	Wadesboro
	Salisbury	
Hickory-	Very Reverend Gabriel Meehan, V.F.	
	Hickory	Mooresville
	Morganton	Lenoir
	Statesville	Newton
Winston-Salem-	Very Reverend Edward Sheridan, V.F.	
	Winston-Salem	Elkin
	Lexington	Mocksville
	Mount Airy	Clemmons
	Kernersville	

Mountain

Asheville-	Reverend Monsignor Joseph S. Showfety, V.F.

	Asheville	Hot Springs
	Brevard	Swannanoa
	Hendersonville	Arden
	Tryon	Sapphire Valley
Boone-	Very Reverend Francis Connolly, V.F.	
	Boone	Burnsville
	Spruce Pine	Sparta
	Jefferson	Blowing Rock
	North Wilkesboro	Linville
Smoky Mountain-	Very Reverend August Guppenberger, Glenmary, V.F.	
	Bryson City	Highlands
	Murphy	Cullowhee
	Franklin	Robbinsville
	Sylva	Canton
	Hayesville	Fontana Dam
	Maggie Valley	Waynesville
	Cherokee	
	Andrews	

Communications
The North Carolina Catholic

When the Diocese of Charlotte was formed in 1972, one of the earliest decisions to be made was whether the Diocese should have its own official newspaper. The Priests' Senate of Charlotte shared concern in the matter, and there was strong agreement among the clergy that there was an enduring need of the Catholic press.

After consultation and recommendations, Bishop Vincent Waters of Raleigh and Bishop Michael Begley agreed that *The North Carolina Catholic* should serve that need in the State of North Carolina, covering activities and interests of faith for both dioceses.

Founded in 1946

The North Carolina Catholic was first published in 1946 when Bishop Waters was given a gift check of $4,000.00 on his first visit to Charlotte after his ordination as Bishop of Raleigh. With the money he engaged Dale Francis to begin editing *The North Carolina Catholic*. The first volume, bound copies from the first issue, October 6, 1946, to September 26, 1947, was presented to Archbishop Cicognani, Apostolic Delegate to the United States at the second annual convention of the North Carolina Laymen's Association.

Directors of Communication

Bishop Begley appointed Father William Wellein as reporter from the Charlotte Diocese to the NCC and he worked as associate with the Raleigh editor. Later, Warren E. Barnard was appointed director of communications for the diocese. He assisted in arranging a new format for the publication, and started "The Exchange", an inter-diocesan information sheet.

In August, 1976, Bishop Begley asked Mr. Harry Creemers to accept the position of director. During his time in the office, Mr. Creemers emphasized the importance of getting news of the diocese into *The North Carolina Catholic*. He conducted workshops on communications for parishes and vicariates and improved the communications network in the diocese.

Mr. Harry Weibler conducted the Office of Communications on a part-time basis from 1977 to 1979, assisted by Mary Nelis. Mr. Weibler continued to conduct communication workshops in the diocese and was the primary source of contact for *The North Carolina Catholic*.

When the Board of Directors of *The North Carolina Catholic* decided in May, 1979, to open an office of the newspaper in Char-

lotte, the person in charge was to be directly responsible to the paper's editor, with the title, Assistant Editor of *The North Carolina Catholic.*

Mary Clare Coyne

The person chosen for the position was Mary Clare Coyne, a graduate of the Marquette School of Journalism, who moved to Charlotte to take the job. Since September, 1979, Ms. Coyne has reported the news of the Diocese of Charlotte for *The North Carolina Catholic.* In addition to this, she has conducted communications workshops for parishes, vicariates and the diocese, has served as a member of the Diocesan Pastoral Council and has had articles published about the Diocese of Charlotte in other religious and secular publications.

Stories Transmitted Electronically

In January, 1980, another diocesan communications milestone was met when the Charlotte office began transmitting its stories electronically. By hooking up a computer terminal to the telephone system, the Assistant Editor transmits her stories at the rate of 200 characters per second. Stories written the same day the paper goes to press are now able to be included in that issue. Accuracy, as well as speed, has improved with the use of this system.

The communications office can also boast of having a fully-equipped darkroom and a list of professional writers from within the diocese who contribute to the paper regularly. All these advances have provided for better reporting of the news of the Diocese of Charlotte through the diocesan newspaper. And, with these advances has come a giant improvement in the circulation of the paper in the diocese. In 1972, the paper reported having a circulation of 2,418. Today, that number exceeds 13,000 in the Diocese of Charlotte and 25,000 throughout the State.



There is no Freemasonry in the Catholic Church; she has no secrets to keep back. She has not one set of doctrines for Bishops and Priests, and another for the laity. She has not one creed for the initiated and another for outsiders. Everything in the Catholic Church is open and above board. She has the same doctrines for all—for the Pope and the peasant.

Faith of Our Fathers
by James Cardinal Gibbons
Archbishop of Baltimore



CHAPTER THREE

LABORERS IN THE VINEYARD

The Priests

There were 49 Diocesan Priests active in the Diocese of Charlotte in 1982, working among the approximately 52,000 Catholics. Of great assistance in the work of evangelization were the 65 priests of religious communities working in parishes and diocesan offices. These priests represented communities of the Congregation of the Missions, Paulist Fathers, Redemptorist Fathers, the Society of Jesus, Oblates of Mary Immaculate, Benedictine Fathers, Oblates of St. Francis de Sales, Glenmary Home Missioners, Franciscan Friars of the Atonement and Missionary Servants of the Most Holy Trinity.



Rev. John J. McSweeney, first priest to be ordained in the Diocese of Charlotte.

In 1876, the Benedictine Monastery of Mary Help of Christians was founded in Belmont, and in 1910 was erected as an Abbey Nullius. It was incorporated into the Diocese of Charlotte in 1977. The 40 Benedictine Priests and nine brothers of the Abbey are represented in the Diocese of Raleigh, Charleston, Richmond and Savannah, as well as the Diocese of Charlotte.

Thirty Four Priests Ordained in Diocese of Charlotte

Since September 29, 1974, when Bishop Michael Begley at the first ordination of the new diocese ordained the Reverend John J. McSweeney to the priesthood, he has ordained 33 more men in this first

period of the diocese:

Reverend Paul C. Wilderotter, 1974
Reverend Robert A. Gibson, 1975
Reverend Joseph V. Mulligan, 1975
Reverend Francis J. O'Rourke, 1975
Reverend Richard N. Hanson, 1975
Reverend R. Christian Hearing, 1976
Reverend Carl E. Kaltreider, 1976
Reverend John P. Hoover, 1976
Reverend Philip J. Scarcella, 1977
Reverend John J. Murray, 1978
Reverend Michael S. Klepacki, 1978
Reverend Conrad D. Kimbrough, 1978
Reverend William B. Farrell, 1978
Reverend C. Morris Boyd, 1978
Reverend Donald P. Baker, 1980
Reverend John M. Pagel, 1980
Reverend James M. Byer, 1981
Reverend Francis H. Dionne, 1981
Reverend Myles E. Quail, 1981
Reverend Carl T. DelGiudice, 1981
Reverend Richard B. Farwell, 1981
Reverend Cecil W. Tice, 1981
Reverend Guy E. Morse, 1981
Reverend Edward C. Smith, 1981
Reverend Francis T. Cancro, 1981
Reverend John F. Parsons, 1982
Reverend Ramon Berg, 1982
Reverend John Schneider, 1983
Reverend Robert Choquet, 1983
Reverend John Hanic, 1983
Reverend Ronald Marecki, 1983
Reverend Peter Jugis (ordained in Rome, 1983)

On November 1, 1982, Bishop Begley ordained Father Dennis Kuhn for the Diocese of Charlotte. Father Kuhn had been ordained to the Episcopal priesthood in 1973. Theological differences with the Episcopal Church caused Father Kuhn to ask to join the ranks of the Catholic priesthood. He and his wife and three children were accepted into the Roman Catholic faith on Easter, 1982, and after fulfilling other requirements, he was ordained to service in the Diocese of Charlotte.

Bishop Begley has conferred the honorary title of Domestic Prelate on six of his priests. In 1976 the priests so honored were Reverend William N. Pharr, Reverend Richard F. Allen, Reverend Michael O'Keefe and Reverend Joseph Showfety. In 1982 Reverend Francis M. Smith and Reverend William G. Wellein were also given the honor.

There were five retired priests in the diocese, and since 1972,19 priests have died.

Reverend Henri Blanc
May 6, 1972

Reverend William McShea
May 10, 1973

Reverend Arthur Racette
January 25, 1975

Reverend John H. Hyland
November 23, 1975

Reverend Francis A. Scheurich
December 6, 1975

Reverend John H. Huston
March 6, 1976

Reverend John S. Regan
November 30, 1976

Reverend Msgr. Charles Gable
April 29, 1977

Reverend James King
September 17, 1978

Reverend Thomas McAvoy
December 22, 1978



Sacred Heart Convent, Motherhouse of the Sisters of Mercy, is in the foreground. Included also here the administration and classroom buildings of Sacred Heart College, the library, gym and student residence halls; also Sacred Heart Campus School.

Reverend Vincent M. Stokes
December 2, 1979

Reverend Msgr. Lawrence Newman
January 21, 1981

Reverend Francis Gorham
March 15, 1981

Reverend Msgr. Hugh Dolan
September 26, 1981

Reverend Msgr. John P. Manley
November 17, 1981

Reverend Francis J. McCourt
May 10, 1982

Reverend Msgr. Edward T. Gilbert
January 3, 1983

Reverend Justin P. Pechulis
March 3, 1983

Reverend Edward C. Smith
May 5, 1983

The Diocese of Charlotte is continuing to grow through the zealous ministry of the priests. The *Catholic Directory* for 1982 records 1,205 infant baptisms compared to 877 in 1972, and 358 convert baptisms as against 183 in 1972. Of the total population of the diocese, 3,101,207, there were 51,792 Catholics, still less than two percent of the total population.

The Sisters

The 210 sisters working in the Diocese of Charlotte in 1982 had a broad field of evangelization. Their work was in elemen-



Elderly citizens as guests at Sacred Heart Convent for Christmas Dinner, 1981. Sister M. Gertrude Weldon and Sister Donna Marie Vaillancourt are hostesses.



Beautifully symbolic of Holy Angels Nursery is this silhouette of Mother Mary Benignus Hoban, President of the Nursery, with one of the children.

tary, secondary and college education and tutoring; in health-related careers in hospitals, health agencies and with the aging; in parish and pastoral ministries, social services, campus and youth ministries, retreat work, and with ethnic groups.

Religious congregations of women represented in the diocese at the time of its establishment:

Sisters of Mercy of North Carolina;
Daughters of the Church;
Religious of Christian Education;
Sisters of the Third Order of St. Francis of Assisi of Penance and Charity;
Sisters of St. Joseph;
Sisters, Poor Servants of the Mother of God;
Sisters, Servants of the Immaculate Heart of Mary;
Missionary Servants of the Most Blessed Trinity;
Sisters of Providence;
Oblate Sisters of Providence;
Glenmary Sisters (Home Mission Sisters of America);
Little Sisters of the Assumption;
Carmelite Nuns of the Ancient Observance;
Franciscan Handmaids of the Most Pure Heart of Mary;
Daughters of Charity of St. Vincent de Paul;
Third Order Regular of St. Francis of Allegany, N.Y.;
Mission Helpers of the Sacred Heart.

Achievements of Sisters of Mercy

The Sisters of Mercy from Charleston were in the area of Charlotte as early as



Saint Genevieve-of-the-Pines, Asheville. Formerly the Victoria Inn, it was purchased by the Religious of Christian Education in 1910, and they operated a school there until 1971.

1862, nursing during the yellow fever epidemic. In September, 1892, they settled in Belmont where their Motherhouse is now located, and where about 60 of their 170 some sisters reside. The Sisters of Mercy teach in the schools of the diocese, conduct Sacred Heart College, and administer two hospitals, Charlotte Mercy Hospital with a bed capacity of 472, and St. Joseph Hospital, Asheville with a capacity of 283 beds. The sisters also have operated Holy Angels Nursery since 1960, furnishing a home and care for exceptional children suffering from the effects of crippling ailments and mental retardation. There are 66 cribs in Holy Angels Nursery. The Sisters of Mercy also have a mission on Guam, in New Smyrna Beach, Florida and in Wilmington, North Carolina.

Saint Genevieve-of-the-Pines Convent

At Saint Genevieve-of-the-Pines Convent in Asheville, a group of retired and semi-retired Sisters of Christian Education reside. St. Genevieve-of-the-Pines School was opened in 1908, but a lack of vocations forced the closing of both the academy and the grade school. Bishop Begley, at a Jubilee celebration in 1979, expressed his gratitude to the Sisters there, ". . . my silent helpers."

Good Shepherd Home Health Agency, located in Hayesville, is staffed with three sisters and lay helpers as a rural nursing service giving home health care to patients, mostly the elderly, in Clay and Cherokee Counties.



Living Waters Catholic Reflection Center, Maggie Valley

Eight sisters, Poor Servants of the Mother of God, have staffed **Maryfield Nursing Home** at High Point in the Greensboro Vicariate since 1947. They have a capacity of caring for 115 elderly persons with the overall mission of "evangelization through geriatric and skilled nursing care of patients."

Three Sisters of St. Francis staff the **Living Waters Catholic Reflection Center** at Maggie Valley in the Smoky Mountains Vicariate. The Center is primarily a place for retreats for priests, religious and the laity, but it likewise affords desirable accommodations for diocesan group meetings and conferences.

In 1956 the Carmelite Monastery of St.



Maryfield Nursing Home, High Point



Sister Jeanne Margaret McNally, Superior General of the Sisters of Mercy of North Carolina since 1980.



Sister M. Augustine Kent, First Superior of the Sisters of Mercy in North Carolina

Joseph and the Holy Child had been dedicated in Asheville. The nuns were of the strict Ancient Observance with solemn vows and perpetual enclosure. However, due to illness and infirmity and fewer vocations, the monastery was closed in 1978, and the few remaining nuns were transferred to other Carmelite monasteries.

The Diocese of Charlotte with its 46 counties has a great deal of missionary work yet to do, with barely enough priests to meet the needs of the more than 50,000 scattered Catholics. In 1978 Bishop Begley welcomed to the diocese four Sisters of the Congregation of **Our Lady Help of the Clergy,** a group of religious formed with the main purpose of relieving priests in the administrative and teaching tasks of a parish, so that priestly ministry could be expanded.

The Sisters came from Higganum, Connecticut, with their foundress and superior, Mother Mary Louis, living first at the convent on First Street and later moving to Vale in the Gastonia Vicariate where their ministry was to the sick and elderly, as pastoral assistant, and in the day care center.

Since there are fewer than 25 professed members, the Congregation of Maryvale Sisters has been directly responsible to Bishop Begley.



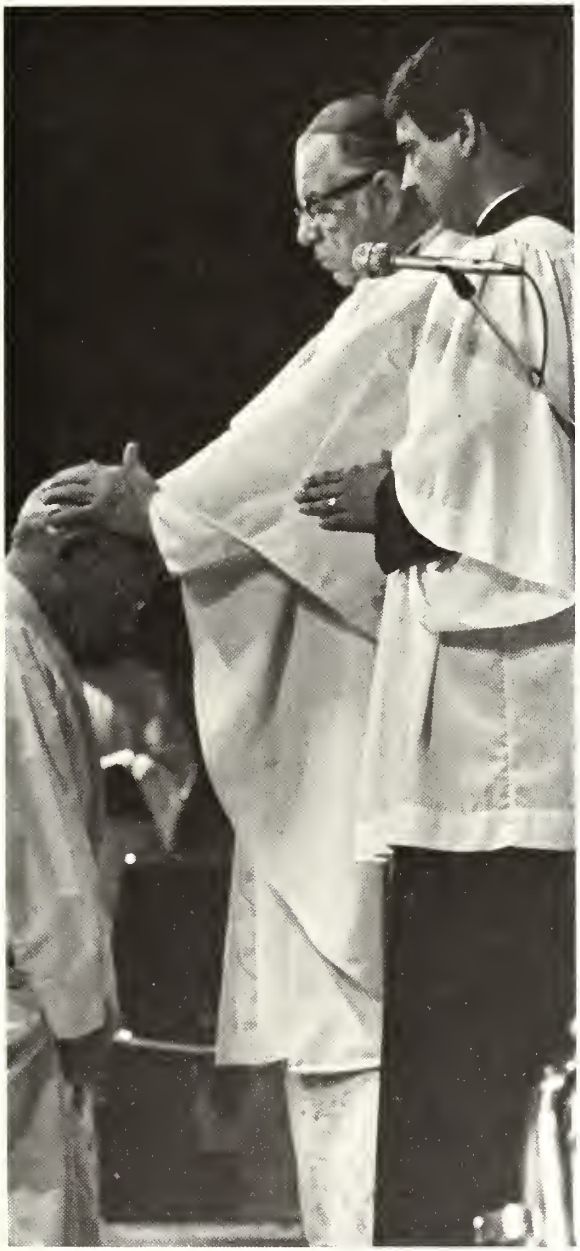
Deacons-elect file into Ovens Auditorium, Charlotte for the 1983 Permanent Diaconate investiture.

The Permanent Diaconate

In January, 1980, the first announcement was made by Father Anthony Kovacic that Bishop Michael J. Begley was interested in beginning a permanent diaconate program in the Diocese of Charlotte. Bishop Begley noted that at the National Conference of Catholic Bishops Meeting in 1978, Apostolic Delegate, Jean Jadot, had spoken of the need for the program in the United States.

Pope Paul VI, in a promulgation of June 18, 1967, had made it possible for men to become deacons without going on to the priesthood, thereby supplying ministers for carrying on the work of the Church and completing the hierarchical structure of the Church of the Roman rite. There had been 4,656 deacons ordained in the United States by October, 1980. The permanent deacon is an ordained man who can preach, baptize, officiate at weddings and funerals and perform other pastoral duties. He may be married, single or widowed.

The Permanent Diaconate Program officially began in the Diocese of Charlotte in September, 1980. With Father Kovacic



The Permanent Diaconate ceremony being conducted by Bishop Begley.

heading the program, a course was set up which was given approval by the National Diaconate Office in Dallas, Texas. Twenty-one candidates attended the opening weekend program at Sacred Heart College.

At the first meeting, Monsignor Marvin J. LeFrois, director of the program in the Diocese of Savannah, explained how the course of study was conducted and the service the deacons were giving in the Savannah Diocese. A permanent deacon and his wife, from Savannah, gave the candidates their reflections on the diaconate.

Bishop Begley explained that the three-year preparation for the office would be divided into classes in four areas: Church History, or the mission of the Church; the study of the Sacraments and their matter, form and administration; the study of the Scriptures, its content and interpretation, as well as the preparation of homilies; the liturgy and the deacon's participation at Mass, baptism, wakes and weddings, as well as paraliturgies.

After completing their three-year period of preparation for the permanent diaconate, Bishop Begley ordained the first group of deacons for the Diocese of Charlotte on Sunday, May 29, 1983, in Ovens Auditorium, Charlotte. Those ordained:

Andrew J. Cilone
Charles R. Desautels
James A. Dixon
John J. Doyle
John F. Gallen
Joseph E. Garavaglia
Gerald P. Hickey
Charles Knight
Joseph H. Mack, Jr.



Sacred Heart Academy as it looked from 1898 to 1928. The white frame building on the right, the original motherhouse, has been replaced by today's stone building.

Franklin L. Manning, Sr.
Harold M. Markle
Hugo L. May
Dennis T. O'Madigan
Joseph N. Schumacher
Joseph T. Smith
Rudolph J. Triana
Patrick M. Vallandingham
Jozef A. Vandermeer
Paul F. Watson

The Sisters of Mercy

The Sisters of Our Lady of Mercy were the first religious sisters to come to North Carolina, in the year 1862. The account of their coming is told in the introduction to this history.

The Congregation of the Sisters of Mercy of North Carolina is a Pontifical Institute and the Sisters take vows of poverty, chastity, obedience, the service of the poor, sick and uneducated, and perseverance in the Order of Mercy, according to the Constitutions written by their foundress, Mother Mary Catherine McAuley, and approved in 1841.

Establish at Belmont in 1892

When the Sisters of Mercy in North Carolina were invited and encouraged by Bishop Leo Haid, O.S.B., to come to Belmont in September of 1892 to found a school for girls, the Sisters accepted the invitation gratefully. At the community



A nun is surrounded by her students at Sacred Heart Academy in the early 1900's.

chapter in 1893, the Sisters voted to locate their Motherhouse in Belmont. The nearness to Belmont Abbey gave the Sisters a secure religious foundation and their closeness to the Benedictine Fathers has endured through the years. The location has developed into an educational, industrial and commercial center where ministry to the Catholics and others is vital for the growth of the Church.

The Sisters of Mercy have taught in the schools of North Carolina since 1869 when they came to Wilmington. In 1887, under Sister Mary Catherine Price, they opened St. Mary's Seminary in Charlotte, which in 1905 became a school and parish center when, through the legacy of Doctor Dennis O'Donoghue, the new O'Donoghue building was erected. Through the years the Sisters have conducted many schools in the state. Since the early 1980's they have staffed St. Mary's, Wilmington; St. Patrick's, St. Gabriel's and Our Lady of the Assumption parish schools in Charlotte; Sacred Heart, Salisbury; Sacred Heart Campus School, Belmont; St. Michael's, Gastonia and Sacred Heart, Smyrna Beach, Florida. They also conduct and staff Charlotte Catholic High School, serving nearly 700 students.

Sacred Heart College

Sacred Heart College, Belmont, developed from Sacred Heart Academy which had been established in 1892 as a Southern finishing school for girls. From 1909 to 1914, college degrees were conferred. At the time of the first World War, college classes were discontinued due to educational trends in the country. Commercial classes beyond high school, however, continued at Sacred Heart Academy. In 1935, in response to popular demand, a junior college was inaugurated, and in 1937 the first students graduated. In 1970 Sacred Heart College was fully accredited and the first class of four-year college students graduated.

St. Joseph Hospital, Asheville

The Sisters began their health care in North Carolina when they responded to the urgent plea of Bishop Lynch of Charleston to nurse the sick in Wilmington during the yellow fever epidemic of 1862.

In 1900 they saw the need of conducting

an 18-bed tuberculosis sanitorium in Asheville. The growing need led them to expand several times. By 1952 when Loretta Hall was added, St. Joseph Hospital, as it was legally incorporated in 1933, was a 132-bed general hospital.

St. Joseph Hospital continued to grow as it endeavored to provide health care in Asheville and the mountain area. In 1974 a new ten-story, $11.6 million, 287-bed general hospital was completed. It was dedicated by Bishop Michael J. Begley on August 4, 1974.

1906—Mercy Hospital Established

Mercy Hospital in Charlotte was initiated by Father Francis Mueller, O.S.B., and Bishop Leo Haid, O.S.B., in 1906. The parish hall behind St. Peter's Church was converted into a hospital with 25 beds and a school for training nurses. Within ten years, expansion was necessary to meet the growing population. A new hospital was built on the corner of Fifth Street and Caswell Road in 1916; east and west wings and St. Mary's wing were added later, and on January 19, 1974, a new $11.5 million addition was dedicated for the 482-bed Mercy Hospital. On October 1, 1982, Mercy Hospital opened the $3.4 million Mercy Hospital Medical Park in Pineville comprising an Urgent Care Center, Family Practice Center, and medical office buildings.

Catholic Orphanage, Nazareth

For more than 70 years, the Sisters of Mercy of Belmont staffed a Catholic Orphanage at Nazareth, North Carolina. The orphanage was founded by Father Thomas



Formal ground-breaking ceremonies for the new St. Joseph's Hospital, July 6, 1972. James N. Becker, Chairman, Building and Planning Committee; Sister Mary James Scholl, Admin.; Sister Marie Goretti Weldon, Superior General, Sister of Mercy; Donald L. Six, Pres., Six Industries (General Contractor); Edward F. Deacon, Chairman, Board of Directors.



Sister Rosaria Brennan in the Medical Technology Lab, Mercy Hospital, 1947.



Sister Marie Patrice Manley, Founder of Holy Angels Nursery, now President Emeritus.

F. Price on August 8, 1889, and his sister, Sister Mary Catherine Price, R.S.M., of Belmont, worked with him from the beginning. Due to the changing trends in social services the Sisters withdrew from the orphanage in 1971, but the Nazareth Alumni Association preserves a close relationship with the Sisters.

Sisters of Mercy in Guam

Since September 7, 1946, the Sisters of Belmont have had a mission in Guam. They helped to contribute to the spiritual and social rehabilitation of the island after World War II, and they continue their ministry in social services and in the schools and



Sister Marie Patrice and children from Holy Angels Nursery, on the Nursery grounds, Fall 1968.

nurseries they conduct there. The Belmont Community has about 50 Sisters in Guam.

Holy Angels Nursery

In 1953 the Sisters of Mercy opened Sacred Heart Day Nursery in Belmont for children of working mothers. In 1960, as an outgrowth of the Day Nursery, this apostolate developed into Holy Angels, a Developmental Center for Handicapped Children. Here, the aim of specialists in the field is to develop each child to attain his/her fullest potential.

Diversity of Service

The traditional focus of the Congregation had been education, health care and service to the poor. Newer thrusts in ministry for the Sisters include pastoral care, family nurse practitioners, parish and campus ministry, the staffing of diocesan offices of religious education, counseling,

social justice and adult education, administrative positions in colleges and universities—all in response to the needs of today and to witness Mercy.

The Benedictines

Father Paschal Baumstein, Benedictine Monk, and archivist at Belmont Abbey, in a recent interview with a reporter from the *Charlotte News*, says people tend to associate monasteries with the Middle Ages, and are surprised to learn that Belmont Abbey and College are very much a part of the present reality.

The monks trace their heritage back to Monte Cassino and the sixth century, and more directly to St. Vincent's Abbey, Latrobe, Westmoreland County, Pennsylvania.

Estate Offered by Dr. O'Connell

Reverend Dr. J. J. O'Connell, a native of Cork, Ireland, had been ordained in 1844 by Bishop Reynolds, of Charleston, and he served the remainder of his life as a missionary in the Carolinas and Georgia. In 1872, he purchased a 500-acre estate located about a mile from Garibaldi Station, known today as Belmont, in North Carolina. Dr. O'Connell wrote to the Most Reverend James Gibbons, Vicar Apostolic of North Carolina, offering the estate for religious and educational purposes. Bishop Gibbons wrote to Abbot Boniface Wimmer of St. Vincent's Abbey of Dr. O'Connell's offer. Dr. O'Connell asked in return to be permitted to occupy a room on the premises.



Grave of the Rev. Dr. J. J. O'Connell, Belmont Abbey Cemetery.



Baptismal font in Belmont Abbey Church had once been an Indian prayer altar.



Sister Jeanne Margaret McNally, Superior General of the Sisters of Mercy of North Carolina, taken in the Sacred Heart Convent Chapel.



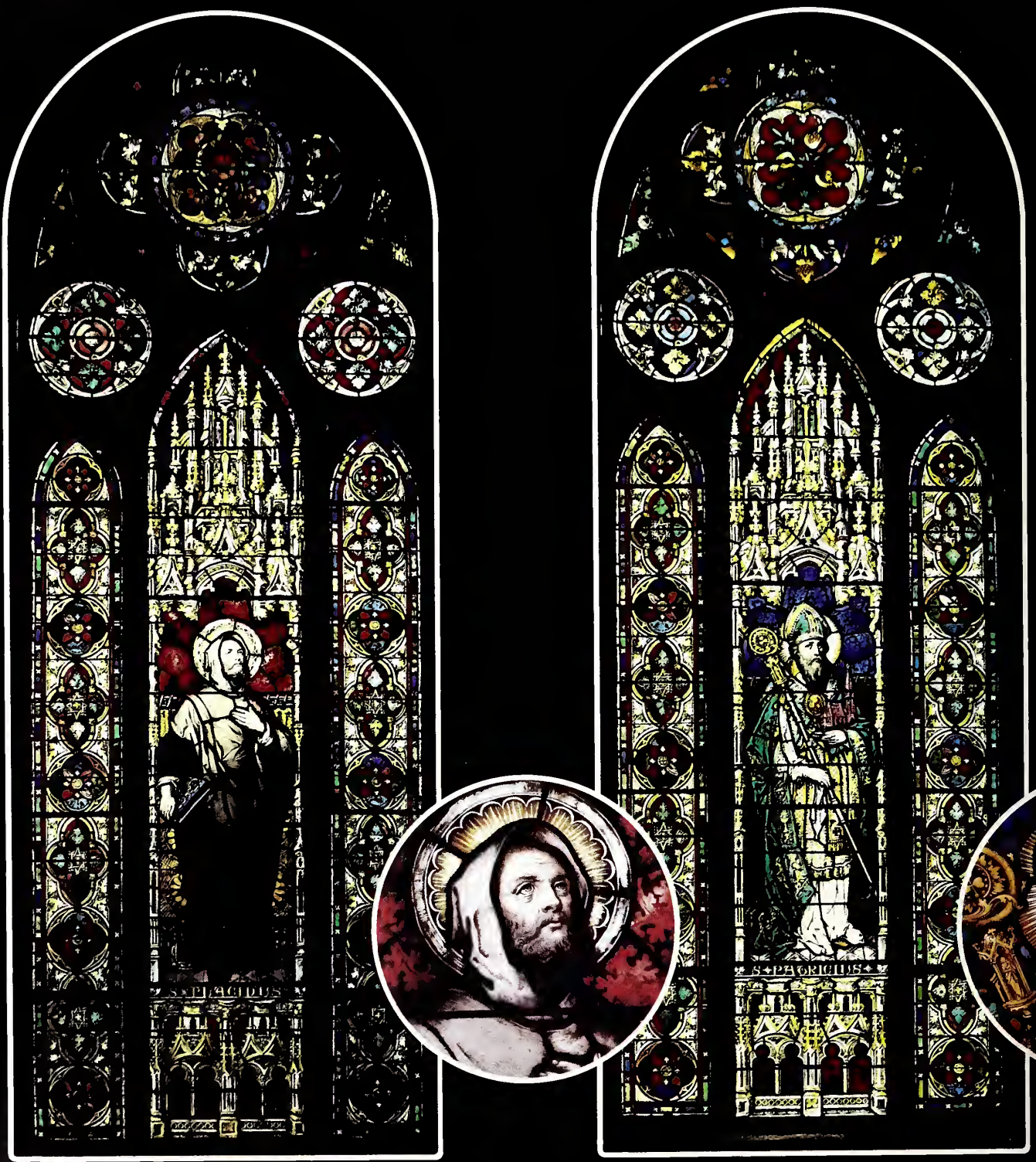
Main entrance of Mercy Hospital as photographed in 1981.



Sacred Heart's beautiful spire, a beloved area landmark.



Aerial view of St. Joseph's Hospital, Asheville.



Stained glass windows from Belmont Abbey Church. Measuring 5′ x 18′, they were produced by the Royal Bavarian Establishment of Francis Mayer & Co. in Munich. Some of the windows were in the Chicago World's Fair in 1893, earning gold medals for the manufacturer. Original cost: $280 per window.



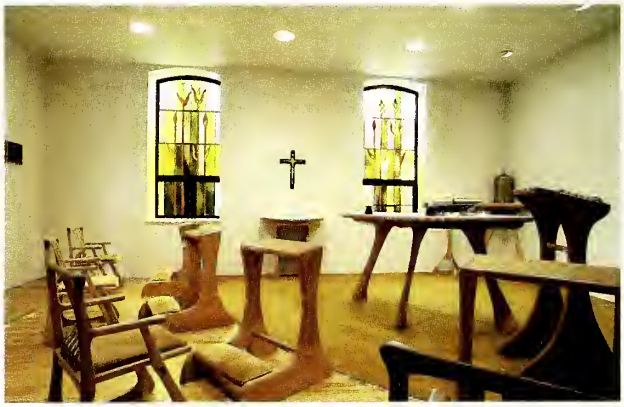
Faces of the saints, shown also in the close-ups, were painted in the manner of most European glass at the time, with pigments that were fused to the host surface by a heating process, making them life-like portraits on glass.



A watercolor rendering of Mercedes Hall and the Administration Building, Sacred Heart College.



The Sisters of Mercy celebrated 100 years in North Carolina in 1969 in Wilmington. Students from St. Mary's School surprised the Sisters with this banner.



Chapel in Belmont Abbey Monastery. Furnishings were hand-made by mountain craftsmen.



A group of seminarians at Belmont Abbey prior to 1924.

1876—First Benedictines Arrive

On January 19, 1876, the Order of St. Benedict accepted the offer of Dr. O'Connell, and on April 21, 1876, Father Herman Wolfe, O.S.B., and two young boys from Richmond came by train to Garabaldi Station. Father Herman noticed a shaft of granite on the estate and named the land Maria Stein, Mary of the Stone. Tradition says the stone at one time had been an Indian prayer altar, and later, before the Civil War, had been an auction block where Negro slaves had been bought and sold. In 1965 the stone was placed in the narthex of the renovated cathedral where it is used as a baptismal font.

In the fall of 1876 Brother William Cassiday arrived to become "prefact of studies," along with other assignments. The two boys from Richmond and two from Charlotte were students that first year. By 1878 there were 12 students enrolled, and four faculty members.

Father Leo Haid Elected Abbott

Archabbot Boniface in 1877 named the monastery "Maryhelp", and later this became specifically "Mary Help of Christians." In the fall of 1884 Mary Help Priory was elevated to the dignity of an Abbey. Father Leo Haid, a monk at St. Vincent's, was elected abbot July 14, 1885, by a chapter of monks who agreed to become mem-



Saint Mary's College (renamed Belmont Abbey College in 1913) as it looked in 1892. The two-story structure at left was at various times the monastery, college, and dormitory. The smaller building was used by The Rev. Dr. J. J. O'Connell, donor of the property. The longer, one-story structure at center was the church.

bers of the newly created Southern Abbey. Abbot Haid was subsequently confirmed by the Holy See and given the Solemn Abbatial Blessing in Charleston on November 26, 1885. The abbey then included the abbot, four monk priests, six monk clerics and two brother monks.

A new phase of life began under Abbot Haid. The brick buildings erected in the early years of the abbey are still standing, constructed of bricks made on the site by the Fathers and Brothers.

1886—St. Mary's College Chartered

On April 1, 1886, St. Mary's College was chartered with the same privileges of all colleges and universities in North Carolina. A new college building was erected, a new abbey church, additions to the monastery, wings to the college, and an electric plant were among buildings added to the monastery grounds by 1905.

1910—Mary Help Abbey Becomes Nullius

Bishop Gibbons consecrated Abbot Haid as Bishop July 1, 1888, and the Holy See designated him Vicar Apostolic of North Carolina. In 1910 Pope Pius X conferred upon Bishop Abbot Haid of Mary Help Abbey, the extraordinary honor of "presiding over the Abbatia Nullius (or Cathedral Abbey), one having its own domain and jurisdiction therein, subject only to the Holy Father himself."

The spiritual welfare of the Catholics in the eight counties established by the Nullius was the responsibility of the Benedictines, but their missionary work spread throughout the entire State of North Carolina, particularly in the western part of the State. Parish histories record the extensive labors of the Benedictines in evangelizing the large territory.

1913—Belmont Abbey College

On Thanksgiving Day, 1913, the name Belmont Abbey College was officially adopted by the faculty, with the institution remaining under the patronage of the Blessed Mother. The name of the village of Garibaldi had earlier been changed to Belmont due to the suggestion and influence of Abbot Haid.



In 1910, when this photograph was taken, in addition to its North Carolina parishes, Belmont Abbey was staffing monasteries and schools in Richmond and in Bristow, Virginia, as well as Savannah, Georgia. These were the monks actually at the Abbey in December of that year.

Achievements of Bishop Haid

Bishop Abbot Leo Haid served the Belmont Abbey Monastery and College for 39 years. The Abbey became the mother college of schools opened in Virginia, Georgia and Florida. Bishop Haid fostered two boarding schools for young ladies, Sacred Heart Academy at Belmont, and St. Genevieve-of-the-Pines in Asheville. He established numerous parochial schools in North Carolina, as well as three hospitals. At Bishop Haid's death on July 24, 1924, the era of pioneering was brought to a close. When he had been appointed Vicar Apostolic of the State of North Carolina on December 7, 1887, there were 2,600 Catholics with 14 priests in the State; when he died in 1924 the Catholic population had grown to 8,254, with 52 priests and 64 missions.

Abbey Nullius Made Part of Diocese of Charlotte

In 1944 the territory of the Abbey Nullius, covering 3,626 square miles in the eight counties, was reduced to Gaston County only, 363 square miles. Of the 300,000 inhabitants of the region, only 703 were Catholics. In 1960 the diocese was reduced from Gaston County, making it the country's smallest diocese. With the establishment of the Diocese of Charlotte, all of the territory of the original Abbey Nullius became part of the new diocese.

Abbot Peter Stragand

In 1982 the Benedictines of Belmont staffed only St. Michael's parish, Gastonia,



At the Abbey Nullius celebration in 1910, Bishop Abbot Haid is surrounded by visiting abbots from various points in the United States. On the far right is Bishop Canevin, who was a student with Abbot Haid at the Benedictine School in Latrobe, Pennsylvania. He was invited to preach at all Haid Jubilees.



The Right Reverend Peter Nicholas Stragand, O.S.B., Sixth Abbot Belmont. Elected and confirmed in the Election, 24 November 1978; granted the Solemn Abbatial Blessing, 13 January 1979.

held by the Abbey in perpetuity, although they are called upon to fill diocesan offices and to help with parish Masses and functions in neighboring parishes. Their efforts are concentrated in Belmont Abbey Monastery and College. In 1982 Abbot Peter Stragand presided over the monastery of 30 priests and 8 brothers stationed at the abbey.

Belmont Abbey College has become a four-year, co-educational Liberal Arts Senior College, with specializations in particular areas of the arts and sciences and professional studies. The college values the Benedictine tradition of education in an ecumenical age in the Church. In 1982 there were 855 students.

CHAPTER FOUR

CHURCHES AND MISSIONS IN THE DIOCESE OF CHARLOTTE

During the first decade of the founding of the Diocese of Charlotte, Bishop Michael J. Begley established eight new parishes: Bryson City, St. Joseph, 1972; Maggie Valley, St. Margaret, 1973; Kernersville, Holy Cross, 1973; Greensboro, St. Paul the Apostle, 1974; Charlotte, St. Thomas Aquinas, 1979; Charlotte, St. John Neumann, 1979; Mocksville, St. Francis of Assisi, 1980; Clemmons, Holy Family, 1980. A short history of each of these parishes is included in this section of Parish Histories, arranged alphabetically.

Albemarle, Our Lady of the Annunciation

The parish of Our Lady of the Annunciation in Albemarle, was founded in 1934 by Bishop William J. Hafey of the Diocese of Raleigh. Father James A. Cowan, a native New Yorker, had asked his Auxiliary Bishop, the Most Reverend John J. Dunn, D.D., to adopt and provide financial support for a southern mission. Bishop Dunn



Albemarle, Our Lady of the Annunciation

acceded to Father Cowan's wishes. A gift of $5000.00 to the parish was sent from Our Lady of the Annunciation parish in New York City.

Bishop Hafey appointed Father Cowan as first pastor, and he lived in a house located on newly purchased diocesan property. The house served as both church and rectory until the pastor could build a church which was dedicated by Bishop Hafey on September 4, 1934. Father Arthur Quinn, pastor of Annunciation Church in New York, assisted Bishop Hafey in the dedication and Father Thomas McDonnell, Director of the Propagation of Faith in the

New York Diocese, preached the homily. At that time there were nine Catholic families scattered through Albemarle, Badin, Troy and Wadesboro.

In 1941, a new brick rectory was built. Although growth was slow, by 1943 there were 35 Catholic families located in Albemarle. New textile firms located in the area in the 1950's, and by 1959, when the parish celebrated its Silver Jubilee there were 71 Catholic families resident in the area.

In 1966, as Father Cowan's health was deteriorating, he became pastor emeritus of the parish and Bishop Vincent Waters appointed Father Anthony Kovacic as administrator of the parish. Under his direction, a new parish hall was built on the property. It provided rooms for religious education and social activities.

Father Cowan, who had administered to the people of his parish for 34 years, died December 3, 1968. Bishop Waters presided at the funeral mass and Father Cowan was buried in Belmont Abbey cemetery.

On January 29, 1969, Father Kovacic was appointed pastor of Our Lady of the Annunciation. A larger church was needed for the growing parish, and with a large donation from the estate of Father Cowan and his mother, the construction of a new church was made possible. The building was dedicated on July 31, 1971, by Bishop Waters who concelebrated the liturgy with Bishop George Lynch, Auxiliary Bishop of Raleigh, and Father Kovacic, pastor. Homilist for the occasion was Right Reverend Michael J. Begley, later to become the first Bishop of Charlotte Diocese.

Diocesan priests have ministered to the parish through the years. In May, 1981, Father Carolo Di Natale Tarasi assumed the pastorage of Our Lady of the Annunciation. There were 208 families in the parish register in 1982.



Andrews, Holy Redeemer

Andrews, Holy Redeemer

In 1937, Father Lane, of the Raleigh Diocese, was appointed to St. John's Church, Waynesville, which included all of North Carolina west of that point. Father Lane lectured weekly on Catholic topics in Murphy at the court house, for a period of two months, and eventually in 1954, the Glenmary Fathers came to the area and took over St. William's parish in Murphy and the three most western counties of Cherokee, Clay and Graham.

Missions of St. William's soon appeared and the first Mass was said in Andrews on Christmas Day, 1955, in the home of the ElKhouri family. In 1957, Andrews became a mission of Murphy and Masses were held in private homes until the Holy Redeemer Chapel, a storefront chapel, was

used from October, 1958, to September, 1959. Mass was then held in the Public Library basement until 1963 when the Holy Redeemer Church was built by a group of Glenmary Brothers on Aquone Road.

In 1957, work was begun on a Bible Center in Texana, which opened June 7, 1959. On February 2, 1960, Bill Wishon donated a house in Texana to the Diocese for a Catholic Mission Center, and until 1965 the Center was used for work among the Negroes. The work was conducted by Sister De Porres Cress, of the Franciscan Secular Institute of the Queenship of Mary, Chicago, Illinois, and consisted of a Community Betterment Program and a preschool program for the children. The program was discontinued when Sister De Porres had to leave in 1965 because of illness. She continued the apostolate of tutoring children in religious education and in serving the church in Andrews.

Robbinsville, a mission of Andrews, was first visited by the Glenmary Fathers in 1957 when there was a lot of opposition to having Catholics in the area. Masses were said in a small storefront chapel until 1966 when they were discontinued. In 1972 an old Baptist church was made available for Catholic use, and since 1973 Masses have been said in the new Methodist Church.

Fontana Village, another mission of Holy Redeemer, developed at the site of Fontana Dam was finished by TVA in 1942. Fontana Village, formerly Welch Cove, was built in 1941 as a construction village for employees. After the construction was finished, the place became a resort town. The small Chapel of Our Lady of the Lake, made available by the town, served a few resident parishioners in the winter months, with added Masses to take care of the crowds of vacationers during the summer.

Father August Guppenberger, Glenmary pastor, reported that in 1983 Holy Redeemer parish, including the missions of Robbinsville and Fontana Village consisted of approximately 65 active adult members and 20 children on a year-round basis. The parish area includes parts of Cherokee and Swain Counties and all of Graham County.



Arden, St. Barnabas

Arden, St. Barnabas

The Catholic Church of St. Barnabas at Arden had its beginning when the present structure was purchased from the Baptists in 1964. Originally, the building had been a Presbyterian church.

The first Mass was offered in the church November 15, 1964, and it was dedicated on December 6, 1964, by Bishop Waters. St. Barnabas parish was designated a mission of St. Lawrence, Asheville, where



Asheboro, St. Joseph

Monsignor George Lynch was pastor. Monsignor (later Bishop) Lynch, and his assistant, ministered to the needs of the parish until January, 1966, when Reverend Joseph Maule, O.S.F.S., assumed charge of the parish of 50 families that lived in the South Buncombe area.

Father Maule died in August, 1968, and Father Joseph Cutter, O.S.F.S., succeeded him. Father Cutter made extensive renovations. Due to continued growth of the parish from migration of Catholic families, and in anticpation of future needs, a Long Range Planning Committee was established in 1975. Investigations were made for expansion of the present facility. By 1976, the mortgage on the current church had been paid off, a residence for the pastor purchased, and in 1980 land transfers were made which resulted in a building site of 7.6 acres of level land. Today St. Barnabas is preparing to make a new step in its history, that of building a new church. In 1982 Father Cutter retired because of illness and was replaced by Father Frank Bourbon, S.J., as the pastor.

Asheboro, St. Joseph

The earliest beginnings of the Catholic Church in Asheboro go back to the 1880's when three young Englishmen, after serving their time in the British army, arrived to seek their fortunes in gold mining. Two were Catholics—Captain St. Clair Winn and Captain Slingsby Wainman. At the time there was one other Catholic resident in

Asheboro, Mrs. Bartow, a native of Ireland, who was the prime mover in providing a chapel.

Starting in 1888, Mass was celebrated several times a month by visiting priests who came from other communities. The simple chapel, formerly the law office of Benjamin Franklin Hoover, was relocated on land provided by Mrs. Hoover, on Trade Street.

After the death of the two Englishmen, Mrs. Bartow left Asheboro and apparently there was no other Catholic community in the town for the following 40 years or more, with scanty evidence of the presence of even any individual Catholic in Asheboro during the period.

It is reported that in the years just before World War I, and into the 1930's, a railway car fitted out as a chapel would from time to time pull into town and stand on the siding for a week or so while the itinerant priest who served the chapel-on-rails conducted services for the Catholics and spoke to others who wanted to learn about the Church. The Catholic Extension Society sponsored two such cars at the time, the "St. Peter" and the "St. Paul". The family of Mr. Joseph Bell was the only Catholic family in the town when they arrived in 1928. In the early 1930's, Leo Cetwick and his sisters came.

Beginning in April, 1935, priests from St. Edward's Church in High Point (among them Reverend Michael J. Begley, who was to become the first Bishop of the Diocese of Charlotte) began to celebrate Mass on weekdays in the home of Mr. and Mrs. A. L. Brault. At the time of World War II, Mass was offered in the court room of the City Building. The first Mass there was December 8, 1943.

In September, 1947, the Winslow House on Park Street was purchased as a site for a future parish church. A chapel was set up in the house and the Reverend D. Edward Sullivan, pastor of Holy Rosary, Lexington, offered the first Mass there on midnight of Christmas of the same year. Father Sullivan was appointed first pastor of St. Joseph's parish which was formally established March 15, 1948. The first Mass was said there August 1, 1948, and Bishop Waters dedicated the church under the title of St. Joseph on September 19. In 1954 a brick building was erected on Wainman Avenue. The parish was under the care of the Oblate Fathers of St. Francis De Sales, with Father Joseph Travers being the first Oblate pastor.

In 1978, St. Joseph's facilities were improved and enlarged. A brick rectory was built and the upper part of the church expanded for CCD classrooms and a kitchen.

Father Louis R. McCartney, O.S.F.S., pastor in 1982, reported around 156 families in membership, with 63 children enrolled in CCD.

Liberty, N.C. is a mission of Asheboro, St. Joseph's. In 1982 there were 22 families in the congregation. Mass was held every Sunday in the Asheboro Lutheran Church.

Asheville, St. Eugene

The late Monsignor Louis J. Bour, Pastor of St. Lawrence Church, was directed by Bishop Waters in 1957 to build St. Lawrence parochial school in the north section

of Asheville.

In June, 1959, Bishop Waters established the parish of St. Eugene in the northern part of the city to accommodate the members of St. Lawrence parish living there and in the northern suburbs. Father John A. Brown was appointed as first pastor and the name of the school was changed to St. Eugene.

The school became the nucleus of the parish and the school hall was used for Mass until a church could be erected. A convent was built in 1960 for the Sisters of Mercy who were the teachers. In 1963, five additional classrooms and a library were added.

When St. Eugene's parish was formed, approximately 160 families from St. Lawrence parish were assigned to it. By 1969, there were 280 families, a growth of 75% in eight years, and a new St. Eugene Church was erected overlooking Beaver Lake, close to the school. The new church was dedicated at a Mass of concelebration on April 27, 1969, with Bishop Waters as principal celebrant. The church seats 450 and the social hall accommodates 175 persons. The electronically controlled church bells were a gift of Mrs. Margarette Erhart, in memory of her brother, Monsignor Louis Bour.

The former convent became the rectory in 1981 and the parish bought property for a future rectory at the extension of Culvern Street in 1981.

The parish now has about 350 families. Monsignor Joseph S. Showfety, Vicar General of the Diocese of Charlotte, has been pastor since 1980.



Asheville, St. Eugene's



Asheville, St. Joan of Arc

Asheville, St. Joan of Arc

In March of 1927, Bishop William Hafey, Bishop of Raleigh, purchased the Gardner home on Haywood Road to have it converted into a parochial school and chapel of St. Lawrence Church. In September, 1927, the chapel was placed under the patronage of St. Joan of Arc by the Reverend Louis Bour of St. Lawrence parish. Mother Mary Gannon from St. Genevieve-of-the-Pines directed the staff of Sisters who opened the school in September, 1927, with 72 pupils.

The West Asheville Catholic community grew rapidly and Bishop Hafey formed St. Joan of Arc into a parish separate from St. Lawrence, appointing Father Frank Gallagher first pastor, on February 1, 1928. In 1932, the building adjoining the parish property on the corner of Haywood and Mitchell was purchased and converted into the church and rectory.

In 1936, there were 200 parishioners of St. Joan of Arc. Father Arthur Racette, pastor, erected the present church building. In 1949, under the pastorate of Father William J. Kuder, a new school building was erected to accommodate the 163 students in 1950, and an addition to the old building was built in 1953.

Mrs. Prime, a long-time parishioner of the parish, had bequeathed her property on Blue Ridge Avenue to the Diocese of Raleigh, and in 1961 Bishop Waters turned the property over to the parish for a convent. Prior to this, the Sisters had commuted from St. Genevieve-of-the-Pines.

Five new classrooms and a combination auditorium and gymnasium were built in 1963. Sisters of Mercy from Belmont staffed the school from 1971 to 1973, and from 1973 to 1980 the Sisters of Providence were there. In 1980, the Asheville Catholic Community School was established, which consolidated the parochial schools. St. Joan of Arc School was closed and the building was used for Religious Education programs.

In 1982, there were 300 parishioners attending St. Joan of Arc Church, served by their pastor, Father Michael Klepacki.



Asheville, St. Lawrence

Asheville, St. Lawrence

The history of St. Lawrence parish goes back to 1840 when Father John Barry, later Bishop of Savannah, came to Asheville to visit the Catholics there. In 1866, the Reverend J. J. O'Connell recounts how he erected an altar on the summit of Mount Mitchell and said Mass on the feast of St. Rose of Lima, August 30.

In 1868, Bishop James Gibbons, Vicar Apostolic of North Carolina, came by stage coach and horseback to the little mountain village. He purchased a seven-and-a-half acre tract in the center of the town. A small brick church was built in 1870 and it was dedicated by Bishop Gibbons. Previous to

this time, Mass had been offered only occasionally in Asheville, by missionary priests, among whom should be mentioned Father Thomas Frederick Price, a native North Carolinian and later to become co-founder of Maryknoll Mission Society.

The Reverend James B. White was appointed resident pastor in 1887. He secured the present parish property and built a small wooden church and rectory in 1888. In August, 1895, Father Peter Marion came from Raleigh, and the small church served the purpose of the congregation except during the summers. In 1908, Mr. Rafeal Guastavino, of Valencia, Spain, one of the architects working at the Biltmore House, complained to Father Marion that he could find no seat at the Sunday Mass, adding that every Catholic Church ought to be large enough to take care of strangers. He offered to draw up plans for a new church, and donated the dome for the new structure.

The new church was built with the permission of Bishop Leo Haid, O.S.B., who dedicated the building in October, 1909. On October 13, 1920, St. Lawrence Church had the distinction of being the first consecrated church in the Vicariate. His Eminence, Cardinal James Gibbons was present for the consecration, with Bishop Leo Haid and other assisting prelates.

Monsignor Louis J. Bour was pastor at St. Lawrence Church from 1917 to 1957. St. Lawrence became the mother parish of St. Joan of Arc and St. Eugene parishes. From St. Anthony black parish, Father Joseph Lawson Howze was pastor of St. Lawrence in 1972, when he was elevated to become Auxiliary Bishop of the Natchez-Jackson Diocese in Mississippi.

The students of Asheville's three Catholic parishes have the opportunity of attending the Asheville Catholic Community School established in 1980 for the advantages offered in quality Catholic education.

Monsignor George Lynch served as pastor at St. Lawrence until he became Auxiliary Bishop of Raleigh in January, 1970. Father Justin Pechulis came to St. Lawrence in 1977 and continued to add to the growth of the parish. A large building near the church was purchased and renovated where ten rooms are used for religious education classes, a large hall and kitchen, with smaller rooms for meetings to serve the congregation.

Father Pechulis died suddenly March 31, 1983, in the parish rectory. His body was taken to his native New Jersey for burial.

Belmont, Queen of the Apostles

The earliest Catholic Church in Gaston County was St. Joseph's Chapel, Mount Holly, begun by a group of immigrants from Ireland, who came during the North Carolina gold rush. Catholics practised their faith in the home of Chevalier Riva De Finola, the owner of several of the mines, and they were served by a visiting priest from Charleston, South Carolina.

After the mines closed, priests still visited the area irregularly, until in 1841, on one of his visits to the mission, Father T. J. Cronin encouraged the building of a church on land donated for the purpose. By 1843, St. Joseph's Church was constructed and



Belmont, Queen of the Apostles

services were held regularly by the missionaries from Charleston. The Civil War disrupted church life and a parish was never developed.

In 1876, Father J. J. O'Connell, pastor of St. Joseph's, purchased a plantation near the Catawba River and invited the Benedictine monks of St. Vincent's, Pennsylvania, to found a monastery and a school for boys. The Benedictines accepted, and when their monastery was built, Father O'Connell went there to live, and St. Joseph's parish was served by the Benedictines who continued to have services, but irregularly.

St. Joseph's Church still stands as it was built, surrounded by the cemetery where most of the early settlers are buried. The church was entered into the National Register of Cultural Resources in 1979, and an historical marker has been placed at the site.

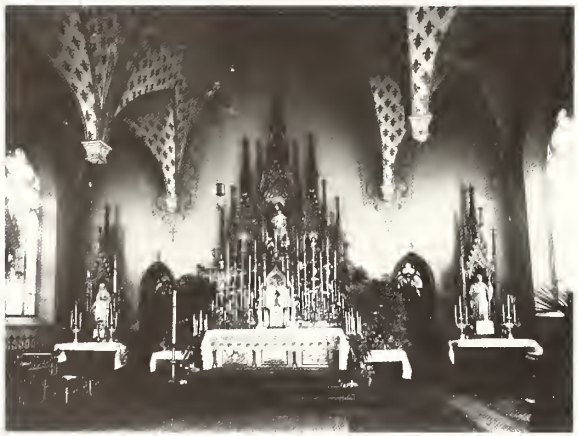
The actual beginnings of the parish in Belmont are reckoned from March, 1877, when Father Joseph Keller, O.S.B., newly arrived at the monastery, began missionary work in Gaston County. He completed a chapel on monastery grounds and on the feast of Our Lady's Nativity, September 8, 1877, the first Mass was offered in the new chapel, dedicated to Our Lady, Help of

Christians.

In 1892, when the Abbey Cathedral was built, the parish worshipped there as their parish church. A parish school was established in 1926, operated by the Mercy Sisters from Belmont, and the Benedictine monks. St. Benedict's grade school for black children was also built on parish grounds.

In June, 1960, Gaston County was incorporated into the Diocese of Raleigh, and plans were made to build a new parish church, Queen of the Apostles. The parish has expanded since its dedication in March, 1969. On August 15, 1978, Bishop Michael Begley dedicated and blessed St. Benedict Parish Center, which had been restored and renovated from the former St. Benedict School, and Mass was again conducted regularly at St. Joseph's Church. St. Helen's parish, Spencer Mountain, is a mission of Queen of Apostles.

Interior of Belmont Abbey Cathedral, around the turn of the century, also printed from a glass negative in the Abbey's archives. The main altar is dominated by the statue of Mary Help of Christians, patroness and titular of the Abbey and church.

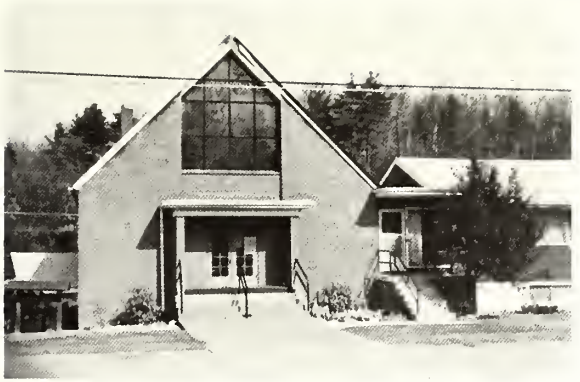




Belmont Abbey Cathedral. Photograph printed by Abbot Walter Coggin from a glass negative in the Abbey's archives. Photo was taken in 1894 soon after the church's completion.



Spencer Mountain, St. Helen's



Boone, St. Elizabeth

Boone, St. Elizabeth

In 1946, there was "no Catholic activity of any kind here" (Boone) as reported by a lady who had newly moved into the territory. There were a few Catholic students at Appalachian State College in Boone, and Father Peter Sheridan, pastor at Lenoir, would go to Boone occasionally to say Mass in someone's home or at the movie theatre in Blowing Rock.

Boone later became a "station" of St. John's, Wilkesboro. A station is defined as "a group of people served by the main parish who have a Mass offered every Sunday in a place other than a church building."

Young priests were sent at that time to Father John Roueche at North Wilkesboro, and he would send them to Boone to say Mass, give instructions, and the like. One of these young priests was Father William Wellein who set up a Madonna of the Highways Motor Chapel in 1953. Father Wellein was commissioned to purchase land for a future church, and he began having weekly Mass in the old Legion Hut. There were twenty some regular parishioners, all others tourists. Out of 800 students at Appalachian, there was one Catholic.

By 1957, the Catholics at Boone felt the need for a church building was desperate and they campaigned for funds. On November 1, 1958, the first Mass was said in the new church, built to seat 140 people. Bishop Vincent Waters dedicated the church on November 5, 1957.

It was not until 1963 that Boone had a resident pastor, when the Glenmary Home Missioners assumed pastoral responsibility for Boone and its two missions of Blowing Rock and Jefferson. The first pastor was Father Edward Smith whose activities were far reaching. There were 80 Catholic students at the College (among 4000) and there were 75 Catholics among the local population of 32,000. By 1965, there were 200 Catholic college students.

Father Bob Cameron became pastor in early 1969, followed by Father Robert Bond in June, and it became necessary to celebrate four Masses between Saturday evening and Sunday noon. When the Diocese of Charlotte was created in 1972, St. Elizabeth's had 303 members and St. Francis in Jefferson had 82. The Resort Area Ministry Chapel at Beech Mountain had a weekly Mass scheduled.

Bishop Michael Begley of the new Diocese of Charlotte arranged with Glenmary to turn the parish back to the diocese, and Father George Kloster was named pastor. The Jefferson church was retained by the Glenmary Fathers, and was no longer a mission of Boone.

Sister Ann Griffin, O.P., came to St. Elizabeth's in 1974 for Parish Ministry. By 1975, there were 100 families in the parish, of which 40 were affiliated with Appalachian State University.

Father Francis T. Connolly became pastor on July 10, 1979, and was made Vicar of the Boone Vicariate. On May 17, 1980, Bishop Begley ordained Father Carl Del Guidice, a son of the parish.

By July, 1982, the total number of Catholics in the parish was 414, with an average weekend Mass attendance of 587 in the summer. During the years, there have been 22 funerals and 118 weddings at St. Elizabeth's parish.

At Banner Elk, a Station of Boone, Mass is offered for skiers and other tourists during the seasonal activities. The few year-round resident Catholics attended services at St. Elizabeth's, Boone.

Blowing Rock, Church of the Epiphany, is also a mission of Boone, open only four months of the year, mostly for Floridians who live there in the summer. Year-round residents attend church services in Boone, St. Elizabeth's.



Blowing Rock,
Church of the Epiphany



Brevard, Sacred Heart

Brevard, Sacred Heart

The first Catholics came to Transylvania County about 1813 when the nearest Catholic Church was at Hendersonville. The paper-producing industry brought more Catholic families to the area in 1938, and Brevard was made a mission of the Hendersonville parish. Then for ten years, Mass was celebrated in Brevard in various homes and public buildings.

In May, 1949, Sacred Heart, Brevard, was designated a parish and the Reverend Charles J. O'Connor was named the first pastor. He began the construction of a new church which was dedicated August 28, 1949, by Bishop Waters who also said the first Mass in the new church.

Catholic population grew in the western mountains, and in 1950, Our Lady of the Mountains Church was erected in High-

lands, to be serviced by the priest at Brevard, 42 miles away. Later, St. Jude's Church was built at Sapphire Valley as a mission of Brevard, and the mission in Highlands was given over to Franklin.

An additional wing to Sacred Heart Church in 1965 increased the seating capacity to approximately 220.



Bryson City, St. Joseph

Bryson City, St. Joseph

Before 1941 there was no Catholic Church in the mountainous counties of North Carolina west of Asheville, but on September 10, 1941, Bishop Eugene McGuinness dedicated both St. John's Church, Waynesville, and St. Joseph's Church, Bryson City. Father Ambrose Rohrbacher, pastor at Waynesville, had directed the building of the churches, and for 14 years St. Joseph's was a mission of St. John's, Waynesville.

In 1953 when Monsignor Lawrence Newman was pastor of St. John's, he established the mission of St. Francis of Assisi in Franklin, and for the next 17 years, St. Joseph's, Bryson City, was a mission of Franklin.

By 1955 the Church had grown in the western counties of Macon, Jackson and Swain and a new parish was formed of the greater part of these three counties with Franklin as the parish church and Sylva and Bryson City as mission parishes. To staff the new parish, Bishop Vincent Waters invited the Glenmary Home Missioners into the diocese. Father Robert Healy was the first pastor.

Bishop Michael Begley, of the Diocese of Charlotte, newly founded in 1972, designated St. Joseph's as a parish on September 8, 1972, and the official first Mass in the newly established parish was September 15, 1972, when Father Donald Levernier was installed as first resident pastor. Glenmary Brother Bernard Stern assisted Father Levernier at St. Joseph's and at Our Lady of Guadalupe Church in Cherokee.

Father Francis Gardner, Glenmary Missioner, followed Father Levernier as pastor. Sisters of St. Francis in parish ministry at Our Lady of Guadalupe, Cherokee, have also been involved in the parish of St. Joseph, and Sister Rita Maureen Schmidt, S.C., of Cincinnati, coordinated religious education in both parishes.



Burnsville, Sacred Heart

Burnsville, Sacred Heart

Before 1935, Reverend Louis J. Toups, S.J., came from Hot Springs to Burnsville for services when occasion demanded. Records indicate the first baptism on May 28, 1944, and the first recorded confirmation of a Catholic from Burnsville by Bishop Waters on October 15, 1948.

Catholic services had been held intermittently in Burnsville in 1953-1954 at various locations—at the home of Emmet Williams, the Ryan home, the Legion building and the Law Building on Town Square.

Father Francis J. Schenk, a Glenmary Missioner, was appointed pastor of St. Lucien's, Spruce Pine, on September 1, 1956, and he remained until June 1, 1964. On August 5, 1959, Bishop Waters of Raleigh acquired two acres at 20 Summit Street, and Father Schenk directed the building of a combination church, rectory and parish hall, which was dedicated by Bishop Waters June 17, 1962. He was assisted by Father Schenk and Father Donald Kapel, Glenmary Missioner. The Catholic population was 28. By 1982, the population of the parish had increased to 50 families.

Sacred Heart parish remained a mission of St. Lucien, Spruce Pine, after the Glenmary Fathers were replaced by diocesan priests in 1968. Father John M. Pagel became pastor in 1982. Because of increased attendance, Father Pagel enlarged the church's seating capacity from 110 to 140 by removing a rectory living room wall. Father Pagel introduced an adult education class and CCD programs.



Canton, Immaculate Conception

Canton, Immaculate Conception

In 1954, the 54 members of Immaculate Conception parish saw the dedication of their new church by Bishop Vincent Waters.



Charlotte, St. Ann

Father Lawrence C. Newman, pastor of St. John's, Waynesville, had fostered the mission and the building of the church before he was assigned as Monsignor Newman to a pastorate in Winston-Salem.

In the 1940's Canton area Catholics had gathered in homes for Mass celebrated by the Reverend Ambrose Rohrbacker, from Waynesville. During World War II and gas rationing, a school bus transported the faithful to worship at St. John's in Waynesville.

With the end of the war and the swelling work force at the Champion Paper Mill, there came an influx of Catholics, and they met at the YMCA building for services. Since St. John's parish embraced Franklin, Fontana, Bryson City and Murphy, also visiting priests were invited to come to Canton whenever they were available.

Father Newman was grateful when one of his parishioners, Mrs. R. E. Davis, informed him that the Hargrave property, where the church now stands, was for sale. Mrs. Davis, and her family to four generations, have been staunch supporters of the church in Canton.

The Hargrove house on the property, purchased by Father Newman, was torn down and a parking lot was constructed. A church hall and kitchen were provided on the lower church level where parishioners could socialize after the Mass.

The congregation of the mission at Canton has always felt a closeness with the larger parish of St. John's, and as long as there was a school existing at St. John's, the children from Canton were nearly all in attendance.

Charlotte, St. Ann

St. Ann's parish was established by

Bishop Vincent S. Waters on August 15, 1955, with Monsignor Michael J. Begley as the first pastor. The property at Park Road and Hillside Avenue was purchased from A. W. and Anna Simpkins in 1955, and their home became the rectory. A duplex on the property was first used by the Mission Helpers of the Sacred Heart for CCD classes and in 1956 it became the convent for the Sisters of St. Joseph who came to open St. Ann's School. The parish began with about 200 children and 610 adults.

While the church-school building was under construction, Sunday Mass was offered at the Park Road School gymnasium. Weekday Masses were offered in the Catholic High School Chapel on Park Road, and weddings, baptisms and funerals were held at St. Patrick's, the Mother Church.

As the parish grew, it became necessary to remove the church from the school and build the present church in 1959-1960. This supplied space for three classrooms and a library. Within the next few years, two more additions to the school became necessary, adding six classrooms. From the first year of the school, when 296 were enrolled, the school had grown until by 1982, there were 584 students with six Sisters and 17 lay teachers.

In order to aid in providing Mass for the people who continued to enlarge St. Ann's parish, Monsignor Begley directed the building of St. Vincent's Chapel on land purchased by Bishop Waters in 1961. St. Vincent's Mission Chapel was dedicated on October 29, 1961, and Monsignor Begley, Father Michael O'Keefe of the Benedictine Fathers from Belmont offered the Sunday Mass at the new mission. Monsignor Begley was succeeded in the pastorate of St. Ann's by Father D. Edward Sullivan in 1966. Later, Father Anthony Kovacic became pastor and during his pastorate the property adjacent to St. Ann's was purchased with the view of building a new church there.

In 1979, Father Francis Smith was assigned to St. Ann's as pastor. He began renovation of the school and other buildings, made necessary by reason of age and wear. Bishop Begley conferred the title of Domestic Prelate on Father Smith in 1982.



Charlotte, Our Lady of the Assumption

Charlotte, Our Lady of the Assumption

Our Lady of the Assumption parish was founded by the Trinitarian Fathers August 15, 1948, to become the third Catholic parish to originate in Charlotte. At the opening Mass in a private home, there were

19 in attendance. After a few months, a larger house was purchased on Central Avenue, the first floor serving as a church, the upper story as a rectory.

In 1950, property belonging to St. Paul's Presbyterian congregation, Independence Boulevard, was purchased and Our Lady of the Assumption acquired a church, meeting room, rectory, and the beginnings for a parochial school.

By 1953, the parish had grown and a new church-school building was dedicated by Bishop Waters June 3, 1954. In 1958, the Trinitarian Fathers left Our Lady of the Assumption and Father L. Hill, a diocesan priest, became the pastor. In 1959, there were 186 students enrolled in Our Lady of Assumption parochial school. During this time, land was purchased for possible extension of the parish on Shamrock Drive.

Monsignor Lawrence Newman was pastor when the new parish of St. John Neumann was formed in 1976-77, and he became the pastor of the new parish. Our Lady of the Assumption was again divided in 1978 when St. Thomas Aquinas parish was founded and a number of Assumption parishioners were assigned to the new parish.

The 1982 census showed the parish to have 643 families, and Our Lady of the Assumption parish is again contemplating expansion with a proposed church being built on the Shamrock Road property, with Father Joseph Kelleher as pastor.

Charlotte, Our Lady of Consolation

In 1941 Redemptorist Father Petranik gave a mission at St. Peter's, Charlotte, and became seriously interested in doing something for the black community. He solicited funds from his friends in Brooklyn and from his religious community and returned to Charlotte where he purchased eleven acres on Oaklawn Avenue. In time, a chapel was erected, with living quarters for the priest, and social rooms for the congregation. The chapel was dedicated to Our Lady of Perpetual Help. The Redemptorists continued their noble labors for ten years and laid the foundation for the present parish of Our Lady of Consolation. Their records in those early years show 373 baptisms, 75 of which were infants. Masses were said at two locations—Our Lady of Perpetual Help on Oaklawn, and St. Mary's on McDowell. St. Mary's was closed and later purchased and retained by the city because of its architectural qualitites.



Charlotte, Our Lady of Consolation

In 1955, Auxiliary Bishop James J. Navagh of Raleigh came to establish a new parish of Our Lady of Consolation for the blacks, and to be their pastor. By 1956, he had erected four buildings on Statesville Avenue, to serve a predominantly black parish. The church, rectory, convent and school were dedicated by Archbishop Amleto Cicognani, Apostolic Delegate to the United States, on March 25, 1957. The Oblate Sisters of Providence of Baltimore, Maryland, took charge of the school. Attendance records for 1982 showed 260 students enrolled in the school.

In 1958, Monsignor Charles J. Gable was appointed pastor of Our Lady of Consolation. He remained until 1970 when Bishop Waters asked the Consolata Fathers to take charge of the pastoral and missionary labors of the church. They were with the parish until 1979 when Father Wilbur Thomas, a diocesan priest, became pastor.

Charlotte, St. Gabriel's

St. Gabriel's became the sixth parish to be established in the city of Charlotte. Bishop James J. Navagh, Auxiliary Bishop of the Diocese of Raleigh, had purchased land one mile from the southeast city limits for the diocese, in 1955, and in October 1956, Bishop Vincent Waters of Raleigh announced that a new church would be built on the site. Already on the property were two buildings, one which would later become the rectory, and the other a residence to be used by four Mission Helpers of the Sacred Heart working in religious education.

Construction of the new church began



Charlotte, St. Gabriel's

in 1956 and Father J. Paul Byron was appointed as founding pastor in August, 1957. The first Mass was celebrated in the church September 15, 1957. On November 24, 1957, Bishop Waters blessed and dedicated the new church and placed it under the patronage of the Archangel Gabriel. At that time, the parish numbered 175 families.

Father Byron worked diligently to establish a parochial school. Beginning in September, 1958, kindergarten classes taught by a lay teacher, were held in the lodge, and in 1959 a first grade was added, also with a lay teacher, the class being held in the sacristy.

St. Gabriel's was the fifth community parochial school to open in the city of Charlotte. It was dedicated November 6, 1960, by Bishop Waters. The Sisters of Mercy of Belmont were the first teachers—three Sisters and two lay teachers. The school opened with 150 students in grades K through eight and continued to grow rapidly so that by 1962 four more classrooms and a library were added. In 1963,

a cafeteria and a gymnasium were built. By 1966 there were 350 students and more classrooms were improvised. The parish had grown to 500 families.

The years brought changes, including desegregation. In the 1981-1982 school year, there were 314 students at St. Gabriel's School, taught by two Sisters of Mercy and ten full-time lay teachers.

In 1970, Father Michael O'Keefe became pastor and announced that St. Gabriel's had become the "largest Catholic parish in the State of North Carolina." The church had been built to accommodate 250 and in 1970 room for 500 parishioners was needed. Bishop Michael J. Begley became bishop of the new Diocese of Charlotte January 12, 1972, and on January 28, 1973, he broke ground for St. Gabriel's Church expansion. At the time, there were 690 families in the parish.

Monsignor Hugh A. Dolan, pastor in 1977, introduced the "Master Plan" alternatives for administering to the expanding congregation of well over 1000 families. The "Master Plan" was still opening visions and infusing enthusiasm as the church celebrated its Silver Anniversary in the summer of 1982, with Father Thomas Walsh as the fifth pastor.

Charlotte, St. John Neumann

The growing number of Catholics in the Charlotte area resulted in the formation of St. John Neumann's parish in southeast Charlotte-Mint Hill area in 1977. It was the first new Catholic parish established in Charlotte since 1965, and the eighth in the city. An estimated 250 families forming the



Charlotte, St. John Neumann

new parish had been members of Our Lady of the Assumption Church. Monsignor Lawrence C. Newman, pastor of Assumption was named the first pastor of St. John Neumann's.

While plans were developing for a church building after the parish was founded, Monsignor Newman said Mass on Saturdays at the Cokesbury Methodist Church, and on Sundays at the Idlewild Country Club, with week day Masses in the rectory. The new church, at 8451 Idlewild Road, was dedicated by Bishop Michael Begley on June 17, 1979. Monsignor Newman died January 21, 1981, and was succeeded by Father Francis O'Rourke as pastor.

Charlotte, St. Patrick

The history of St. Patrick's parish relates directly to St. Peter's, Charlotte, the Mother Church. St. Peter's was in the care of the Benedictine Fathers of Belmont and it was while Father Maurice McDonnell, O.S.B., was pastor at St. Peter's that the cornerstone of St. Patrick's was laid, and the church



Charlotte, St. Patrick's

later consecrated on September 1, 1939, by Bishop Eugene McGuinness. St. Patrick's was the second Catholic church to be built in Charlotte and the first church in North Carolina to be consecrated as soon as it was completed. The church was donated by Mr. and Mrs. John Henry Phelan of Beaumont, Texas, in memory of his parents, Patrick and Margaret Phelan.

Monsignor Lawrence Newman, assistant pastor at St. Peter's, ministered to the people at St. Patrick's until in 1942 the parish was established and separated from St. Peter's. Monsignor Arthur Freeman was appointed the first pastor.

The rectory and convent were completed in 1941. St. Patrick's School replaced the former St. Mary's Seminary, founded by the Sisters of Mercy under the leadership of Mother Catherine Price in 1887. The present school was built in 1930 and opened as O'Donoghue Grade School, the construction made possible by the generous bequest of Doctor Dennis D. O'Donoghue. In 1943 the school expanded to include high school grades and in 1959 the cafeteria and gymnasium were added to the parish plant. With the opening of Charlotte Catholic High School in 1958, O'Donoghue reverted to a grade school and

in the early 1960's the name was changed to St. Patrick's School.

When the Diocese of Charlotte was formed in 1972, Pope Paul VI designated St. Patrick's as the Cathedral Church. Monsignor Richard Allen, pastor at that time, became the first rector. Father Thomas Burke was rector in 1982.

In order to make necessary repairs and to adapt to the changing liturgical requirements, St. Patrick's Cathedral underwent extensive restoration. The organ in the newly renovated Cathedral was designed and constructed by Zimmerman Organ Company of Charlotte. On June 10, 1979, the Most Reverend Thomas A. Donnellan, Archbishop of Atlanta, Bishop Michael J. Begley and other dignitaries of the Church celebrated the Eucharistic Liturgy on the reopening of the Cathedral and dedication of the altar.

Charlotte, St. Peter

St. Peter's Church in Charlotte is the oldest Catholic Church in the city, and one of the oldest churches of any denomination in Charlotte.

The growth of the Catholic Church here began with the visits of Father Joseph Stokes about 1824. From that time, the people were served by missionary priests from Savannah. In 1851, Father J. J. O'Connell was appointed to the mission, and on St. Patrick's Day, 1851, he laid the cornerstone of the first church. The church was built in the extreme southern limits of the city, but the city has now grown around it. The first enterprise cost about $1,000.00 and there were scarcely 100 Catholics in Charlotte and the adjoining missions. Bishop Reynolds dedicated the church in 1852 on the feast of Saints Peter and Paul, in the presence of a large crowd consisting chiefly of non-Catholics. Father O'Connell said the first Mass in the new church, and the bishop served.



Charlotte, St. Peter

The Reverend Mark S. Gross opened the first parochial school at St. Peter's August 27, 1887. It was known as Saint Mary's Seminary, and the first superior was Mercy Sister, Mother Catherine Price, the sister of Father Thomas F. Price, co-founder of

Maryknoll.

Benedictine priests from Belmont Abbey took charge of the church in 1892. At that time, the old church building was deemed unsafe because at the end of the Civil War when stock-piled munitions were exploded nearby, the blast damaged the foundation of the building. Bishop Leo Haid, O.S.B., laid the cornerstone for the new church September 3, 1893. The rectory was built in 1897.

In the old parish house behind the church, on First Street, the Mercy Sisters opened Mercy Hospital in 1906. The hospital began with 25 beds, and with a nurses' training school. As the city of Charlotte grew and demands on the hospital increased, the Sisters moved the hospital from First Street to its present location on Vail Avenue in Charlotte.

Father Maurice McDonnell, O.S.B., as pastor of St. Peter's in 1936, supervised the erection of St. Patrick's Church in Dilworth. The church was consecrated on September 1, 1939, by Bishop Eugene McGuinness, Bishop of Raleigh. On January 12, 1972, at the formation of the Diocese of Charlotte, St. Patrick's Church was designated by Pope Paul VI as the Cathedral Church of the new diocese, with the Most Reverend Michael J. Begley as First Ordinary.

Monsignor Michael O'Keefe was pastor of St. Peter's Church in the early 1980's.

Charlotte, St. Thomas Aquinas

Prior to 1972, Mass was celebrated for the UNCC students at College Downs Apartments, across from the campus. The



Charlotte, St. Thomas Aquinas

Consolata Fathers from Our Lady of Consolation Church were in charge of services for the students. After the Diocese of Charlotte was established in 1972, the parish of St. Thomas Aquinas was founded to serve the Catholic community of UNCC and the area of northwestern Mecklenburg and southern Cabarrus Counties. The site of the church was purchased by the Diocese of Charlotte, and Father Joseph Travers, O.S.F.S., Catholic chaplain at UNCC, began plans for the new parish. Ground was broken for the church in 1978.

Father Travers was transferred to another parish in the summer of 1978, and Father Joseph Zuschmidt, O.S.F.S. came to replace him August 14, 1978.

Father Zuschmidt purchased a rectory at 1400 Suther Road and began a CCD program. Sunday Masses were said at Green Acres Rest Home Chapel and in the UNCC dormitories. The first Midnight Mass at Christmas was celebrated at the Advent Lutheran Church.

In March, 1979, the church building was

completed and it was dedicated by Bishop Michael Begley on April 22, 1979, giving St. Thomas Church its official parish status. The boundaries were established between the parishes of Our Lady of the Assumption, in Charlotte, and St. James in Concord. In August of 1978, the Catholics numbered about 15 families. By the time of the church dedication, the parish had grown to 40 families, and in July, 1982, there were 135 families, with over 150 children.

Father Zuschmidt continued to serve the campus of UNCC, where in 1982 about 100 students participated in the weekend liturgies.



Charlotte, St. Vincent

Charlotte, St. Vincent

In January, 1961, Bishop Waters purchased eight acres of land in southwest Charlotte, to be the site of a new parish. The property was near St. Ann's Church where Monsignor Michael Begley had been the founding pastor since 1955, and the new parish of St. Vincent de Paul was to become the mission of St. Ann's.

On the feast of Christ the King, October 29, 1961, St. Vincent's mission chapel was dedicated by Bishop Waters. Monsignor Begley, Father O'Keefe of the Benedictine Fathers of Belmont offered Mass once each Sunday in the new building, a gymnasium constructed to be a temporary chapel until a church could be built. Father James Noonan became the first pastor at St. Vincent's when, on July 15, 1965, Bishop Waters proclaimed St. Vincent's a parish in its own right.

The parish grew until in 1972 when the Diocese of Charlotte was formed, there were 2000 parishioners. A second addition to the original church building was completed in October, 1975.

In 1977, Father William Wellein was installed as the fifth pastor and St. Vincent's had grown to become one of the top ten parishes in size in the State, numbering 650 families, and it became necessary to expand further by building an office/rectory complex, completed in early 1980.

St. Vincent's Church which can accommodate large gatherings is often used for diocesan celebrations. When the Diocese of Charlotte observed the tenth anniversary of the founding, the Liturgy of Thanksgiving was held at St. Vincent's January 10, 1982. On May 14, 1982, the Christians of the area congregated at St. Vincent's to hear Father DiOrio, the Healing Priest from the Diocese of Worcester, Massachusetts, in the first of his three appearances in the diocese. Annually, in May and October, St. Vincent's holds a traditional Rosary Rally.



Cherokee, Our Lady of Guadalupe

Father Wellein was honored by Bishop Begley in 1982 with the dignity of a Domestic Prelate in recognition of the more than 30 years he had spent in distinguished service of the Church in North Carolina.

In May, 1982, Father Wellein was given the first Right-to-Life Award by the Knights of Columbus in recognition of his state-wide outstanding work in the Right-to-Life Movement.

Cherokee, Our Lady of Guadalupe

Bishop Vincent S. Waters planned the Church of Our Lady of Guadalupe to be distinctive of the Cherokee and the area. It was the first Catholic Church to be built on the Cherokee Indian Reservation, 426 years after the first friars accompanying De Soto's Expedition brought Christianity to the Cherokee Indians.

The church is a seven-sided structure of modern architecture which carries out the pattern of the ancient and sacred Cherokee council house. Each of the seven sides represents a clan of the tribe, with the pews facing the center where the altar is located. In the floor, at the head of each section is a symbol in mosaics representing each clan—The Paint, the Deer, the Panther, the Wolf, the Bird, the Potato and the Blue Holly.

The north section of the church is a large stained-glass historical mural representing the miraculous appearance of Our Lady to Juan Diego, an Aztec Indian peasant in Guadalupe, Mexico. The face of the Indian in the picture resembles Sequoia, the

famous Cherokee Indian who taught his people to read and write by giving them their own alphabet. Behind the figure of Sequoia an ancient Cherokee village is depicted, including the seven-sided council house. The window was designed by Franz Van Bergen, a noted artist from Holland. In 1963 Bishop Waters asked Van Bergen to design the window picturing Our Lady of Guadalupe. It took two and a half years to complete the masterpiece. Almost 5,000 individual pieces of stained glass went into the window.

Bishop Waters dedicated the church in August, 1966. The parish was a mission of St. John's, Waynesville, where Father Joseph Bumann was pastor.

Earlier the parish had been a Glenmary mission of Franklin, along with Bryson City. When St. Joseph's, Bryson City, became a parish on September 8, 1972, Our Lady of Guadalupe became a mission of St. Joseph's.

The Sisters of St. Francis of Tiffin, Ohio, came to the Reservation in the summers of 1972 and 1973 and remained in full-time ministry from 1973. They have taught the religious education classes, taught in the Reservation High School, have given private music lessions, helped organize an Inter-Church Council of Cherokee, and they direct an Ecumenical Community Choir. They helped get a Sheltered Workshop program set up, and their parish ministry includes visiting in the homes and the Indian Hospital. They assisted in developing a working Food Co-op and served on a leadership team regarding State accreditation for the Cherokee schools.



Clemmons, Holy Family

Clemmons, Holy Family

The Catholic community of Clemmons-Lewisville, in the Winston-Salem Vicariate, southwest of the City of Winston-Salem, in Forsyth County, first met to celebrate Mass in 1978.

In June, 1980, the necessary procedures were introduced for the beginning of the Clemmons parish, and on August 15, 1980, Bishop Michael Begley canonically established the parish under the patronage of the Holy Family, the title chosen by the parishioners. In late June, 1981, Father Robert Scott, C.S.P., first pastor, had offered the first Mass of his pastorate at Clemmons and at Mocksville, the mission attached to Clemmons.

By 1981, the parish had grown to 250 registered families, with three weekend Masses. The parish has had the services of four different priests and two deacons, and has worshipped in five different locations, including two Protestant churches, a funeral chapel, a public school facility and the club house of a local club.

In April, 1981, the parish council, representing the entire Holy Family community, asked that they might plan for a church building. By 1982 their plans for a multipurpose building with emphasis on solar energy were well under way, with Father Tom Clements as pastor.



Concord, St. James

Concord, St. James

Missionary priests first came to Concord in 1842. Father J. J. O'Connell of South Carolina took charge of the small group in 1849, and his brother, Reverend L. P. O'Connell, followed him, making occasional visits until August 1, 1869, when the Right Reverend James Gibbons dedicated the first St. James' Church.

Benedictine Fathers from Belmont Abbey, Belmont, North Carolina, served St. James Church. In 1929, Bishop Leo Haid, O.S.B., directed that a service be held at St. James' once a month.

In 1934, St. James became a mission of Our Lady of the Annunciation Parish in Albemarle and Father James A. Cowan became the first diocesan pastor. Father Thomas E. Curran became the first resident pastor in 1945.

The church was located on Gold Hill Road, Concord. In February, 1954, the church on "The Hill" burned, and a new church was built, and was dedicated by Bishop Vincent Waters on May 22, 1955. The year 1980 marked the twenty-fifth anniversary of St. James Church at the Union Street location.

The parish cemetery is located at the site of the old church on Gold Hill Road. St. James is the only Catholic Church in the state of North Carolina that has a parish cemetery.

From 1963 to 1968, the parish grew considerably: additional property, an organ and church bus were purchased; air conditioning and stained glass windows were installed, and a youth center was built on Elm Street. By the summer of 1975, the debt of over $100,000.00 had been paid.

The youth center was converted into a religious education building which was dedicated by Bishop Begley on November 19, 1978. The Sisters of Mercy from Sacred Heart Convent, Belmont, have assisted in the CCD program for more than half a century.

St. James is ministered to by Redemptorist Fathers, the Reverend Michael Hopkins and the Reverend Peter A. Washington

at the present time, with St. Joseph Church, Kannapolis, as a mission since 1967. In 1982, St. James' parish numbered more than 425 families.



Cullowhee, Christ the King Mission

Cullowhee, Christ the King Mission

In 1955, Bishop Vincent Waters assigned the counties of Macon, Jackson and Swain to the care of the Glenmary Missioners. Father Robert Healy was appointed first pastor and he resided in Franklin, while Father Frank Schenk, his assistant, resided in Sylva. They also served Bryson City, Cherokee and Cullowhee. Father Schenk spent most of his time on the campus of Western Carolina College (University).

Father John Loftus became assistant in 1958 and began saying Mass at WCC once a week in a dorm, then in a barber shop he rented. One of the people who frequently attended the liturgies was Mr. Michael William Murphy.

In 1959, Mr. Murphy purchased a house and property on Dix Gap Road for $12,000. He remodeled the house to include a chapel and Newman Center. By 1960, Mass was being offered Sundays at the Center during the school year.

Father Don Levernier became pastor of the Franklin Church in 1969. He purchased a house on Speedwell Road and converted it into a Center with a chapel. In 1972, Father Loftus returned to become the first pastor of the Sylva parish. At that time, the Catholic student population at WCC had increased from around 100 in the early 1960's to around 250 in the early 1970's. In 1963, there had been four Catholic faculty members and by 1975 there were 30 faculty members and administrators who were Catholic.

Father John McNearney became pastor and chaplain at the University for ten months in 1974. He was replaced by Father James Kelly who in 1980 had moved to Cullowhee and lived immediately off campus.

In the fall of 1980, Brother Al Behm and Brother Mike Springer moved to the area, with Brother Al becoming Chaplain at WCU. The same fall, Father McNearney returned as pastor of the Sylva parish. There were about 300 Catholic students, with 30 active Catholic faculty members and four retired faculty members living in the parish.

Eden, St. Joseph of the Hills

St. Joseph of the Hills Church, while it has been on the same property since its dedication in 1939, has had three addresses: Leaksville, Spray and now Eden.

As early as 1825, Bishop England from Charleston visited the area that is now Rockingham County, but it was not until 1917, when Mr. and Mrs. E. J. Mansfield



Eden, St. Joseph of the Hills

established residence in Leaksville, that the Catholic faith was represented. For 18 years, the Mansfield family traveled to Greensboro or Danville, Virginia, to attend Mass.

In the fall of 1935, Reverend John Rouche of Blessed Sacrament Church, Burlington, offered the first Mass in the locality in the home of Mr. Joseph Herbert. In the spring of 1936, Reverend William Kuder, assistant pastor at St. Benedict's, Greensboro, offered Mass in the Mansfield home, and directed the building of the present church which was dedicated St. Joseph of the Hills, by Bishop Eugene McGuinness on New Years Day, 1939. The town honored Father Kuder by naming a street, Kuder Avenue, after him.

Few churches in the State have had patrons as distinguished as St. Joseph's. His Eminence, Cardinal O'Connell of Boston donated one of the windows, Cardinal Dougherty of Philadelphia another, Archbishop Curley of Baltimore a third, and Bishop Hafey of Scranton, a fourth.

St. Joseph's rectory was built in 1940, and on June 2, 1940, St. Joseph's became a parish with Reverend James J. Noonan as first resident pastor in Rockingham County, with stations at Reidsville, Stoneville, Madison and Mayodan. In 1943, the Leaksville, Spray, and Draper population was 15,000; the Catholic population was 51.

The parish expanded, and in 1959 the Freeman Parish Hall was built, named to honor Monsignor Arthur R. Freeman, a former pastor. Reidsville Catholics remained members of St. Joseph's until their own church, Holy Infant, was built in 1962, when the parish population had grown to 296. Father Carl E. Kaltreider was named pastor in 1981.



Elkin, St. Stephen

Elkin, St. Stephen

Although there appears to be no early written accounts of the parish of St. Stephen's at Elkin, it is recalled by Mary Elizabeth Hart Collins that in the early 1940's there were only two Catholics in Elkin who attended Mass in the upstairs over an old restaurant in North Wilkesboro. Later, when there were a few more Catholics, arrangements were made to have Sunday Mass in the old American Legion Hut in Elkin. Father Edward Beatty came from North Wilkesboro to offer the Masses and he would have instruction classes with the children during the week.

During these years, families would come to the area mostly on assignments in industry, and as they would move on, it was difficult to record membership numbers. However, it was these early members who made St. Stephen's parish possible and who were instrumental in gaining the gradual acceptance of Catholics by the community of Elkin.

When St. John's Church was established in North Wilkesboro, Elkin was attached as a mission. Later, during construction of the new St. Stephen's Church, the parish was under the apostolate of the Mount Airy church. With the guidance of Father Beatty, and later, Father Maurice Spillane of Mount Airy, the new church was built, located on the corner of North Bridge Street and Hawthorne Road, and it was dedicated on January 30, 1956, with the mayor and community leaders present to celebrate with the parishioners.

At different times, Sisters came from Winston-Salem, and later from Statesville, to instruct the children and to train adults

in giving instructions.

St. Stephen's parish reverted eventually to St. John's, North Wilkesboro, of which parish it is presently a mission, with Father Roderick Keane, S.T., pastor.

Forest City, Immaculate Conception

As early as 1840, there were Catholics living in Rutherford County, but with no Catholic Church. They drove to Shelby to attend Sunday Mass where priests would journey from Belmont Abbey to Shelby for religious services. There were approximately six families of Catholics.

While Monsignor Lawrence Newman was pastor at St. Mary's, Shelby, efforts were made to establish a mission in Rutherford County, and with help from the Catholic Extension Society, the local Catholics constructed the Church of the Immaculate Conception in Forest City. The church was dedicated by Bishop Vincent Waters on September 15, 1950.

In 1969, Father Kenneth R. Parker was installed as the first resident pastor, and Our Lady of the Angels Church in Marion was designated as a mission under his jurisdiction. At the time, 25 families made up the local Catholic community in Forest City.

When the Charlotte Diocese was formed in January, 1972, Immaculate Conception parish became a parish in its own rights, and Our Lady of the Angels became a mission of Morganton. By summer of 1972, the local church had to assume responsibility for Lady of the Angels, as a mission. Immaculate Conception parish has grown to approximately 129 families.



Forest City, Immaculate Conception

A rectory/parish hall complex was completed, with Bishop Begley dedicating the structure December 10, 1978. In 1981, the mission of Our Lady of the Angels, Marion, became attached to St. Charles Church, Morganton, with Father Jim Stuber as pastor of Immaculate Conception.

Franklin, St. Francis of Assisi

The original St. Francis of Assisi Church was erected in 1953, as a mission of St. John's in Waynesville. There were eight parishioners who worshipped in the church, which seated 108. In 1955, St. Francis became a Glenmary parish, and in 1972 when Bishop Michael Begley became the first Ordinary of the newly formed Charlotte Diocese, he adjusted parish boundaries so that the Franklin parish comprised most of Macon County, including the Mission Church of Our Lady of the Mountains in Highlands.

The first expansion was the purchase of a house and land adjacent to the church property. The house served for the pas-



Franklin, St. Francis of Assisi



Highlands, Our Lady of the Mountains

toral team staff, for parish meetings, religious education classes and related activities.

The rapid growth of the parish continued and made further expansion necessary—particularly, worship space. Planning was begun in 1976, and the purchase of a satisfactory site to the west of the church was made possible in 1978 through a generous donation. Construction on the new church began in January, 1981.

The Lutheran community, in need of a church and residence for the pastor, negotiated with the Diocese of Charlotte to purchase the old church and the Sisters' residence.

The first Eucharistic Liturgy was celebrated in the new St. Francis of Assisi Church on December 24, Christmas Eve, 1981.

Our Lady of the Mountains, Highlands, is a mission of St. Francis, Franklin, with Father Michael Langell, Glenmary, as pastor.

Gastonia, St. Michael

St. Michael's Church was dedicated on April 15, 1903, as a mission of Mary Help of Christians Church in Belmont, administered to by the rector of Mary Help Church which became Belmont Abbey Cathedral in 1910. The pastorate of St. Michael's parish is held in perpetuity by the Benedictines from Belmont Abbey.

Records indicate that in 1910 there were eleven people who attended Sunday Mass, and the collection was $.75. A frame church was constructed in downtown Gastonia at a cost of $1,750.00. By 1922, the congre-



Gastonia, St. Michael

gation had grown to 58. In 1925, a rectory was built and the first resident pastor, Father Walter O'Brien, O.S.B., was assigned to St. Michael's.

The first Catholic school was conducted in a five-room house in 1942, with 22 students in attendance, taught by Sisters of Mercy from Sacred Heart Convent in Belmont.

By 1944, there were 165 members in the parish and expansion of facilities was necessary. Land was purchased on Gravely Avenue and an eight-room school building was built on the site and dedicated February 10, 1952. One hundred and twenty-five students attended the new school the first year.

The parish had grown to a membership of 304 persons by 1952 and a new church was needed. The building is of Salisbury granite to harmonize with the school. It was dedicated on May 21, 1958, and had a seating capacity of 300.

St. Michael's parish has continued to grow, and by 1982 there were more than 500 families in attendance, with Father James Solari, O.S.B., as pastor. A new Parish Center was built with the dedication on April 28, 1979.

In passing, it is of interest to note that the County and town of Gastonia were named in memory of William Gaston, one of the most outstanding Catholic laymen in the history of North Carolina. Gaston's

mother, Margaret, a devout Catholic and head of a prominent family in the 1770's, had turned one room of her home in New Bern into a chapel where early Catholics could assemble. Her son, William, a distinguished lawyer and judge, with eloquent and logical reasoning, persuaded the Constitutional Convention of 1835 to amend a clause in the State Constitution which had made it unlawful for Catholics to hold public office.



Greensboro, St. Benedict

Greensboro, St. Benedict

The history of St. Benedict's Church dates back to about 1870 when Mass was held from time to time in the homes of early Catholic families. From 1874 to 1877 the Catholics worked at constructing their first church and Bishop James Gibbons, Bishop of Richmond and Vicar Apostolic of North Carolina, laid the cornerstone. The church was named in honor of St. Agnes. For years visiting priests came to Greensboro for one Sunday Mass each month.

Father Charles Mohr, O.S.B., became the first resident pastor in 1888. Father Vincent Taylor, O.S.B., was the fourth resident pastor, who, after serving for twenty-two years, relinquished his pastorate to become the spiritual head of Belmont Abbey Nullius.

The first Confirmation at St. Agnes Church was August 10, 1884, when a class of five was confirmed by Bishop Northrop.

St. Agnes Church was used for 21 years, and then sold to the city to become the city's first high school, one of the first high schools in the State. A new church was built, a frame structure, which later, in 1918, was veneered in brick. The name was changed from St. Agnes to St. Benedict, paying tribute to the Benedictine monks who so faithfully served the needs of Greensboro Catholics over the years.

St. Benedict's Church has stained glass windows in the uppermost transepts which were brought from Munich for the World's Fair in Chicago, 1892, and later given to the church.

In 1926, a parish school was opened, but after thirty years, it was discontinued when the new St. Pius parish, a mission of St. Benedict's until 1960, constructed a large new school and the parishes were separated. In 1928, St. Benedict's assisted in the organization of St. Mary's mission to further evangelize the Blacks of the com-

munity.

The parish reverted to the care of the Diocesan clergy when the Most Reverend Eugene McGuinness appointed Reverend Hugh Dolan pastor in 1942. Monsignor John P. Manley was pastor of St. Benedict's in 1972 when the parish hall was remodeled and brick-veneered. The parish center was named in his honor.

St. Benedict's has been richly blessed with vocations to the religious life. Monsignor Joseph S. Showfety is one of the best known to the people of the Diocese. He was ordained in 1955, and when the new Diocese of Charlotte was formed in 1972, Bishop Michael J. Begley appointed him to be first Chancellor of the Diocese. The Bishop invested him as Domestic Prelate in 1976, and in 1979 Monsignor Showfety was appointed as Vicar General of the Diocese.

Greensboro, Our Lady of Grace

The parish of Our Lady of Grace was established by Bishop Vincent S. Waters, Bishop of Raleigh, in January, 1952. It was a division of St. Benedict parish, the "Mother Parish" of the City of Greensboro. Monsignor Arthur Freeman was appointed the first pastor of the parish which covers the southwestern area of the city and Guilford County.

Our Lady of Grace Church was donated by Mr. Julian Price as a memorial to his wife, a convert to Catholicism. Mr. Price was a Baptist, and holder of the highest degrees in the Masonic Order. Bishop Waters gave Mr. Price guidance in his selection of a model church, and Mr. Price selected the Church of Our Lady of Refuge, Brooklyn, New York. He gave the diocese $400,000 toward construction. Mrs. Price had died in 1944, and in 1946 Julian Price died in an automobile accident.



Greensboro, Our Lady of Grace

Building costs postponed construction of the church, but the children of Ethel and Julian Price gave an additional gift of $300,000 toward the building, and the first Mass was celebrated in the new church July 13, 1952, with the dedication on September 14, 1952, by Archbishop Amleto Ci-

cognani, then the Apostolic Delegate to the United States.

Immaculate Heart of Mary Sisters from Scranton, Pennsylvania, staffed the first school (the third Catholic elementary school in the City of Greensboro) and remained to operate the school for 26 years. In the 1980-1982 school years, the school continued to operate with an all-lay staff.

On April 4, 1976, Bishop Begley solemnly blessed the 14 bronze bells set in the bell tower of the church. The bells, a gift of Mrs. Kathleen Price Bryan, were rung for the first time at the Holy Thursday liturgy.

An Activity Center was completed in the parish in 1976, with classrooms, parish and school administration offices, dining room and complete kitchen facilities, and a gymnasium. Bishop Begley dedicated the three-story structure November 14, 1976. Bishop Fulton J. Sheen was the speaker at the dedication ceremony.

The twenty-fifth anniversary celebration of the parish and church was held October 1, 1977. As part of the celebration, the "Jubilee" organ was dedicated. The gallery and organ were installed at a cost of $250,000.00, with Mr. and Mrs. Joseph McKinley as the primary benefactors. Mrs. McKinley is the daughter of Ethel and Julian Price. The twenty-fifth anniversary of the school was commemorated on December 17, 1978.

Bishop Michael J. Begley was pastor of Our Lady of Grace Church, as Monsignor Begley, when he was appointed as first Bishop of the Diocese of Charlotte when it was established January 12, 1972.

Since 1952, the parish has grown from 300 families to 775 registered families in 1982. In 1974, a new parish, St. Paul the Apostle, was established, primarily a division of Our Lady of Grace, covering the western portion of the city and county.



Greensboro, St. Mary

Greensboro, St. Mary

The roots of St. Mary's parish lie in the origin of St. Benedict's parish, Greensboro. Because of the increase of the number of black converts in the community, Bishop William Hafey, Bishop of Raleigh, asked the Sisters of Charity of Baltimore to staff a school for black children in the parish, and three Sisters began the teaching apostolate in September, 1928. This was the beginning of St. Mary's mission which in 1928 became a separate entity to spirit-

ually serve the blacks in the Greensboro area. The school admitted 12 students the first day, but grew to over 100 within a few days.

The first Mass at the new mission was celebrated September 16, 1928, in the building which served as both church and school. Father Charles Hannigan, S.S.J., a pioneer missionary in North Carolina, was pastor for two years. He was succeeded by Father Patrick Darrah, C.P., in 1930. During Father Darrah's pastorate, the present church was erected and was dedicated November 1, 1936.

When Father Darrah left St. Mary's in June, 1939, Father Ruth and Father Toohey served as pastors until August 15, 1939, when the Vincentian Fathers assumed the obligations of the parish. Father Gerard A. Murphy, C.M., came as pastor on November 3, 1940. St. Mary's had the distinction of having the largest class in the history of the diocese to be confirmed when 106 persons received the Sacrament from Bishop McGuinness.

In 1948, a request was made to Bishop Waters of Raleigh, to have the parish dedicated to Our Lady of the Miraculous Medal and the name was officially changed, but in 1972 the name of the parish reverted to St. Mary's.

In 1951, there were three Vincentian priests residing in the parish and it was decided that the work of evangelism should be expanded to include the mission church of Reidsville, Rockingham County. The Vincentian Fathers continued to provide service for the mission until it was established as a parish in 1968.

As the years passed and integration evolved, St. Mary's was changed from its original role as a black parish into a territorial parish in 1973. Throughout the years, the enrollment in the school had declined and in 1972 the school was closed.

From September 10 to 17, 1978, St. Mary's celebrated a Golden Jubilee of events, culminating in the concelebrated Mass of Thanksgiving with Bishop Begley as principal celebrant.



Greensboro, St. Paul the Apostle

Greensboro, St. Paul the Apostle

Bishop Michael J. Begley invited the Paulist Fathers to Greensboro in 1974 to create a new parish on the outskirts of the fast-growing city in northwest Guilford County, and to provide campus ministry to Guilford College, Greensboro College and the University of North Carolina at Greensboro.

On July 15, 1974, St. Paul the Apostle became the fifth Roman Catholic parish in Greensboro, with the first Mass celebrated that day at the Cross of Christ Lutheran

Church by Father Robert T. Scott, C.S.P., the first appointed pastor.

For two years, the parish was dependent upon the hospitality of Cross of Christ Church, St. Barnabas Episcopal Church, Guilford College Methodist Church and Forbis and Dick Funeral Home, where Mass was celebrated and meetings and classes were held. Father Robert Carr, C.S.P., was assigned in 1975 to Campus Ministry and Father James Walsh, C.S.P., took up residence at the rectory.

A $285,000.00 multi-purpose facility was erected as a parish center on Horsepen Creek Road and the first Mass was celebrated there April 3, 1976. The building seats 450 people and there is adequate parking space for 237 cars. Bishop Begley, on September 24, 1978, blessed the Education and Activity Center, and at the same ceremonies ordained Kenneth Boyack, C.S.P., to the Order of Deacon. Father Boyack later became associate pastor, and developed an Inter-City Adult Education Program.

The original congregation of 35 families grew rapidly to over 750 families and approximately 2,500 persons by 1982.

The Paulist Fathers assigned to Campus Ministry have brought an effective Catholic presence on the campuses, initiating an additional liturgy at Guilford College, located within parish boundaries, where Catholics represent the largest single denomination on the small Quaker college campus.

A formal tri-covenant of cooperation between St. Barnabas Episcopal Church, Cross of Christ Lutheran Church and St. Paul the Apostle Roman Catholic Church was signed when Father Robert Scott was pastor at St. Paul's. The covenant is believed to be the first of its kind involving three congregations in North Carolina.



Greensboro, St. Pius Tenth

Greensboro, St. Pius Tenth

The first Catholic Church consecrated in Greensboro was St. Agnes Church, dedicated in 1877. When the Benedictine Fathers assumed responsibility of St. Agnes Mission in 1888, and a new church was built in 1889, the name of the church was changed from St. Agnes to St. Benedict. Later, St. Benedict's School was opened in September, 1926.

Twenty-five years later, a larger school was needed, and Bishop Waters, with Monsignor Hugh Dolan, pastor, purchased land and a complex consisting of a school, a kindergarten, school hall, cafeteria and chapel was built, together with a convent and rectory.

The new school was opened in March, 1955, with 176 students, and it was named

St. Pius Tenth, in honor of the Pope who was canonized that year. Monsignor Dolan became the first pastor of St. Pius Tenth Church. The Daughters of Charity of Emmitsburg staffed the school.

Monsignor Dolan served the parish twenty years. In 1977, Monsignor William Pharr succeeded Monsignor Lawrence Newman as pastor, and under his guidance, a study was made to determine the feasibility of building a new church for the parish whose focal point for worship for two decades had been the school chapel. The formal request to build the church was presented to Bishop Begley December 6, 1978.

In July, 1979, Father George M. Kloster was assigned to Pius Tenth parish, succeeding Monsignor Pharr; and following a year of planning, the new church was built, with the official dedication by Bishop Begley taking place on March 29, 1981. The parish had continued to grow, and over 400 families were registered, with 225 students enrolled in school.

In 1982, the pastor had as assistants a pastoral associate, a director of religious education and a business administrator.

Hamlet, St. James

Early in the twentieth century there were very few Catholics in Richmond and Scotland Counties. About once a month Reverend W. B. Hannon would come from Southern Pines or Fayetteville to say Mass in the homes of the Catholic families in the area. Father Hannon would then travel to Ghio to offer Mass in a small, rustic St. Xavier's chapel there, built in 1897 by the



Hamlet, St. James

Scholl families, German immigrants. In 1948 the small church in Ghio burned to the ground. The cemetery which adjoined the church is still used by the Scholls, where some 80 of their descendants are buried.

As the number of Catholics grew, Father Hannon built a small church in Hamlet which was dedicated July 3, 1910, by Bishop Leo Haid of Belmont Abbey. One of the priests assisting at the dedication was Father Thomas F. Price, editor of "Truth" and co-founder of the Maryknoll Mission Society.

In 1920 the town of Hamlet decided to cut a street through the land on which the church was located, and the building was moved a half-block away to its present location. Father Paul G. Termer became the first resident pastor of St. James in 1919 and remained for 12 years.

During the Second World War, Camp McColl was opened in nearby Hoffman, N.C. and two assistant priests were needed to help the pastor with Masses said not only in the church but in the local movie houses

and the chapel of the funeral home in Rockingham, N.C.

Over the years the parish grew slowly, serving the entire Richmond County. Extensive renovations were made, increasing the seating capacity and adding a choir loft. The Oblates of Mary Immaculate were assigned as pastors in 1967 and membership had grown from 60 to 90 families.

The parish provides a complete Total Parish Education Plan with Adult Bible Study Groups. Prison Ministry was introduced and maintained at nearby Cameron-Morrison, and for three consecutive years, the volunteers to the ministry won awards for their programs there. Father Fred V. Gilbert, O.M.I., was pastor in 1983.



Hayesville, Immaculate Heart of Mary

Hayesville, Immaculate Heart of Mary

On December 2, 1954, a three-county Catholic parish was set up by Bishop Vincent Waters and the Glenmary Missioners. Father Joseph Dean became the first resident pastor of the counties of Cherokee, Graham and Clay. The first Mass was offered in Hayesville in the office building above Hayesville Drug Store on February 6, 1955.

On May 29, 1958, Bishop Waters signed a contract for the Glenmary Sisters to come to Hayesville. They came to do social work, home nursing and to give religious instructions. The sisters at first lived in the old Methodist parsonage, but in February, 1959, Bishop Waters purchased the only existing motel in Hayesville for a chapel and home for the sisters. The restaurant was used as the chapel and motel units were converted into offices and clinic rooms. After the chapel at Lance Cove was closed, Mass was said regularly at Hayesville.

In 1966, the sisters were asked to work as a Home Health Agency and the Glenmary Sisters Home Nursing Service was certified by Medicare in October, 1966.

In 1969-1970, Father Hautz and Father Rademacher oversaw the building of an addition to the restaurant chapel. Bishop Michael Begley blessed the new addition on May 25, 1972.

The Good Shepherd Home Health Agency, as it has been called since 1966, has been sponsored by the Diocese of Charlotte since 1978. Two sisters, Sister Mary Ellison, S.F.P., the administrator, and Sister Loretta John, S.C., have worked there since 1971, along with other registered and practical nurses. The staff visits from 100 to 140 patients, mostly aged and the poor, on a regular basis. In April, 1983, Sister Mary Ellison retired as administrator but

she continued as pastoral minister at Immaculate Heart of Mary parish and at Good Shepherd Health Agency. Franciscan Sister Carol Ann Zurlo replaced Sister Mary as administrator.

The Glenmary Fathers have continued their care of the Agency and Hayesville is a mission of Murphy, St. William. In 1982 there were approximately 50 families attending Immaculate Heart of Mary parish Masses.

Hendersonville, Immaculate Conception and Our Lady of the Hills Camp

In 1822, Bishop John England of Charleston offered the first Mass in Western North Carolina in Flat Rock, a small town near Hendersonville. Eighty years later, 1902, Father Peter Marion was asked to establish a new parish in the town of Hendersonville. At the first services, only three families attended. About 1912, the Church of the Immaculate Conception was built for a parish of just 19 people.

In 1926, Father Charles Watkins became pastor. He converted his rectory into a school and convent, with the Sisters of Christian Education as teachers of the 23 students at the opening. In 1931, the building had to be enlarged.

By 1944, there were only 15 families in the parish and 46 children in the school, half of whom were not Catholics. By 1961, a new school was completed and the parish had grown to 240 families.

Father Joseph S. Showfety was appointed pastor in May, 1967, and under his direction the entire parish plan was updated, including the enlargement of the church. A tract of land next to the rectory was purchased for a parking lot, a new convent was finished in 1968, the old convent was torn down to provide a school playground.

On December 7, 1980, Bishop Begley dedicated the new parish hall for Immaculate Conception parish which included also two additional classrooms and a teachers' lounge.

In 1979, Hendersonville hosted the first national conference on the Apostolate of the Church in the Black Community, for the National Office for Black Catholics (NOBC). Nine bishops and 158 invited delegates met to discuss how the Catholic Church should respond to the needs of its more than 900,000 black members. Bishop Begley and Father Frank O'Rourke were the delegates from the Charlotte Diocese.

Our Lady of the Hills Camp and Assembly grounds are located within the confines of Immaculate Conception parish. The Camp was purchased in 1956 by Bishop Vincent Waters, and Father Charles McLaughlin (later Bishop McLaughlin) was named the first superintendent. In 1980, Our Lady of the Hills Camp celebrated its twenty-fifth anniversary. For over 25 years now Carmen Falcone, professor of physical education and recreation in Durham, Program Director of the summer camp, and his wife Dorothy, a dietician, have been associated with the Camp. The camp lies in the Blue Ridge Mountains not far from the home of the late poet, Carl Sandburg. It has all the features of a popular summer



Hendersonville, Immaculate Conception

camp with dedicated people such as the Falcone, Hayes and Saltz families who have become a tradition through the years. In the Jubilee year, over 300 children spent part of their summer at Camp Lady of the Hills.

On July 24-27, 1978, Archbishop Jean Jadot, Apostolic Delegate to the United States, met with Bishop Begley and 26 seminarians at Our Lady of the Hills Camp, for serious discussion, for prayer and recreation.

Our Lady of the Hills opened the twenty-seventh season in 1982 with Father Dennis Kuhn as Director and Father John McSweeney as Superintendent.

Hickory, St. Aloysius Parish

Mercy Sisters from Wilmington, N.C., operated a school in Hickory from 1880 to 1888, but there is no record of when a priest first visited Catawba County. The Catholic Directory tells of missionary efforts, listing Reverend Edward J. McGinty in charge of Hickory in 1887, and also lists Hickory as a mission of the parish in Asheville from 1889 to 1903. There was no church, no rectory, no parish.

However, in November 1913, Benedic-



Hickory, St. Aloysius Parish—old church

tine Father Celestine Bache, O.S.B., under the direction of Bishop Leo Haid, O.S.B., in a trip to Hickory to ascertain how many Catholics were there, located several families. Within the next month, Father Celestine made preparations to return to Hickory and on December 7, 1913, he celebrated the Holy Mass in the Callanan home. This must evidently be considered the beginning of the parish, for it was the first time Catholics of the city came together for the celebration of the Mass. There were 12 or so present. After that, Sunday Mass was said at the Callanan home.

In 1914, an abandoned Seventh Day Adventist Church and property was purchased and prepared for services, and on April 18, 1915, St. Aloysius Church was dedicated by the Right Reverend Leo Haid, O.S.B., Abbot Ordinary, and Vicar Apostolic of North Carolina.

At that time, Mass was celebrated only on the fifth Sunday of the month, four times a year; from 1915 until 1928, Mass was celebrated monthly; and in 1928 Father Anthony Mayer, O.S.B., began offering Mass every Sunday for the 50 Catholics who lived near.

When the Diocese of Raleigh was formed in 1924, Catawba County, with seven other counties, remained under the jurisdiction of the Abbot of Belmont.

Pastor Father Sebastian Doris, O.S.B., and the 50 parishioners who had acquired a new property site and a substantial donation from relatives of Father Sebastian, worked diligently in the erection of a new church which was dedicated by the Rt. Reverend Vincent Taylor, O.S.B., on September 25, 1938, celebrating the Silver Jubilee of the parish.

Father William T. McShea was appointed the first resident pastor by Bishop Eugene J. McGuinness, in 1944, when Catawba County was placed in the Diocese of Raleigh. Almost immediately, Father McShea began Sunday Mass also in Burke County which was included in his parish. On November 22, he offered the Holy Sacrifice for the first time at Morganton at the County Court House.

By 1959, St Aloysius parish had the first School of Religion in North Carolina to have separate lay teachers for each grade.

The growing parish of 405 persons again needed a new church structure which was completed and it was blessed by Bishop Waters on May 10, 1963. Monsignor Mi-



Hickory, St. Aloysius Parish—new church

chael J. Begley preached the sermon at the dedication Mass.

In 1973, Reverend Monsignor Eugene H. Livelsberger became pastor of St. Aloysius. He made use of property acquired in Newton to establish a new parish, St. Joseph the Worker. On Labor Day, 1978, Mass was offered in Newton and St. Joseph's became a mission of St. Aloysius parish until 1980 when it became a parish in its own right.

High Point, Christ the King

At the invitation of Bishop Eugene F. McGuinness of Raleigh, the Franciscan Friars of the Atonement came to High Point in 1940. Father Bernardine Watson, S.A., began the mission to the black community, saying Mass first at the Hoover Funeral Home, and later in a small mission on East High Street.

Through the efforts of Father Bernardine and the support of benefactors (including a notable contribution from the late



High Point, Christ the King

Bishop Fulton J. Sheen), a new colonial style church, together with a rectory, were built in 1941. The church was dedicated by Bishop McGuinness on December 14, 1941.

The parish continued to grow. In 1949, a school and convent were built and the Franciscan Handmaids began classes in the fall of 1950 with an enrollment of 50 pupils. The school served the communities of High Point and Thomasville, both Catholic and non-Catholic. Due to a lowered enrollment, financial difficulties and the recalling of the sisters to New York, the school had to discontinue classes in 1981.

In order to make use of the school building and serve the local community, the Diocesan Office of Education encouraged the parish to convert the facilities into a day care center. Christ the King Day Care Center began operation in August 1981.

The Franciscan Sisters of the Atonement came to the parish in 1981 to conduct the Religious Education program, to do home visiting and assist with the Day Care Center.

Christ the King, begun as a Black mission, is now an integrated community of faith under the present pastors, Father Peter Tomaino and Father Martin Madison.

High Point, Immaculate Heart of Mary

The Holy Sacrifice of the Mass was first offered in High Point in the spring of 1903 in the home of a parishioner. Mass was occasionally offered after that by Father Stapelton of Southern Pines and Fayetteville, and Father Vincent Taylor, O.S.B., of Greensboro. In 1907, Father Gregory, O.S.B., became administrator of the High Point Mission and he supervised the building of a church which was dedicated September 29, 1907, by Bishop Leo Haid, O.S.B., Vicar Apostolic of North Carolina, and Abbot-Ordinary of Belmont Abbey. St. Edward was chosen as patron of the church. Father Willibald Baumgartner, O.S.B., had charge of the High Point and Statesville Missions and Mass was offered on the second and fourth Sundays of the month at St. Edwards, located on East Greene Street.

When the Diocese of Raleigh was founded in 1924, Bishop William J. Hafey, first Ordinary, placed St. Edward's under direct diocesan administration, and Father John P. Manley became the first resident pastor in 1925.



High Point, Immaculate Heart of Mary

During the time of the eighth pastor, Father Robert J. MacMillan, appointed pastor in 1942 by Bishop Eugene McGuinness, second Bishop of Raleigh, a building project was begun. Bishop Vincent Waters, third Bishop of Raleigh, encouraged the construction and saw the first new church and school built in his administration.

The parish had invoked the spiritual assistance of the Mother of God in the building project, and the title of the parish was changed from St. Edward's to Immaculate Heart of Mary. The cornerstone of the new church was laid in 1947 and in 1948 Bishop Waters dedicated the church and the school.

The Sisters of St. Joseph staffed the school which grew until by 1953 an $80,000.00 wing containing eight classrooms was added. In 1967, the interior of the church was enlarged by removal of two meeting room walls to accommodate the crowds attending all Masses.

In 1946, Sisters Poor Servants of the

Mother of God came from England to found the operation in High Point of Maryfield Nursing Home. In 1946, the Sisters began their work in seven rooms in the historic Penny Home. In 1982, they were operating the nursing home in a modern skilled-care facility of 115 beds, with more than 100 lay registered nurses and other employees. The Sisters opened a retirement type complex of 16 homes for healthy, retired single persons in 1979.

In September, 1981, Bishop Michael Begley dedicated the nursing home's new chapel. The $650,000.00 renovation project, which included the construction of the chapel, also added offices, record and emergency rooms, activity and interview room expansion and a covered vehicle driveway. Sister Ellen Fitzgerald, one of the original band of sisters to come from England, continued as local Sister Superior.

The rectory of Immaculate Heart parish burned in June, 1968, and the priests took up residence in the convent while the sisters found a temporary home in the guest house of the Sisters at Maryfield Nursing Home. A new convent was built in 1970.

In 1978, a new library was realized for the school, and a $132,000 rectory was completed in 1980, dedicated by Bishop Begley in March, 1981.

In the 35 years since the parish had been dedicated to the Immaculate Heart of Mary, membership has grown from 100 to 1,582.

Hot Springs, Jesuit Residence and House of Prayer

Catholicity in Madison County is well documented in the historical account of Father Andrew Graves, S. J. As early as 1848, Father J. J. O'Connell, and his assistant, Father Lawrence P. O'Connell, ministered to the spiritual wants of all the Catholics scattered over the vast territory which reached from Columbia, South Carolina, to Western and Northern North Carolina, including Warm Springs. He quotes: "The number of Catholics was very small, and very poor in worldly goods."

In 1885, the gift of a lot for a Catholic Church in Warm Springs was made by H. T. Rumbough to Bishop H. P. Northrup of Charleston, S. C. A church was completed and listed in the Catholic Directory for 1889 as St. John's Church in what had by then become Hot Springs on June 21, 1886, as stated in the U. S. Post Office Archives. From 1887, St. John's was a mission attached to St. Lawrence parish in Asheville.

In 1926, the Jesuits of the Southern Province came to Hot Springs. Jesuit Tertians came from Cleveland, Ohio, for the year 1926-1927, and one of them, Father Ruhlman, was appointed pastor of the three counties. In 1933, he was succeeded by Father Lawrence L. Toups, S.J., until Father Andrew Graves came in 1937. In 1963, Father Graves became ill and was temporarily retired, but in 1971 he returned as pastor emeritus and has become noted for his historical research and writing.

Father Charles Jeffries Burton joined the Jesuits at Hot Springs in 1969. He opened a home for high-school-age boys who needed financial assistance and encouragement, and over a period of five years



Hot Springs, Jesuit Residence and House of Prayer

(1970-1975), he cared for 27 boys. In the fall of 1978, Father Burton became Diocesan Director of Youth Ministry and was assigned to another Jesuit apostolate in 1982.

In 1974-1975, a hostel was built, an unofficial apostolate to hikers on the Appalachian Trail. Eventually, the building housed about 40 people and enabled the Jesuits to have groups in for retreats. Father Joseph F. McCloskey, S.J., came as director of the retreat house in 1979, when Father Francis X. Reese, S.J., was assisgned as pastor.

In August, 1981, Father Thomas P. Gaunt, S.J., came from the Maryland Province to serve as assistant pastor and campus minister at Mars Hill College, and he was appointed as first chairman of the Diocesan Commission on Peace and Justice.

Father Vincent de Paul Alagia, S.J., replaced Father McCloskey as retreat director in 1982. For the one year of 1982, the Center ministered to around 500 retreatants.

Father Reese, S.J., as pastor and director of the activities at the Church of the Redeemer, endeavors to be involved with the Appalachian Bishops' Pastoral letter of 1975, which calls for centers of reflection within Appalachia.

St. Theresa, Revere, is a mission of



Jefferson, St. Francis of Assisi

Chapel of the Redeemer, Hot Springs.

Jefferson, St. Francis of Assisi

The first Mass offered in Ashe County was in 1954 in the old Carolina Hotel in downtown Jefferson. Each Sunday, a priest would come from North Wilkesboro to offer Mass for the twelve persons who regularly attended.

In 1962, Bishop Vincent Waters purchased a church building from the Presbyterians. The building was in need of extensive repairs, but with the help of the Catholic Extension Society and Mr. Rocco Cutri who made generous donations, the building was ready and dedicated to St. Francis of Assisi in memory of Mr. Cutri's daughter. Until 1963, the church at Jefferson was served by North Wilkesboro.

The Glenmary Home Missioners of Cincinnati, Ohio, took responsibility for serving Watauga and Ashe Counties in October, 1963, and Father Ed Smith, Glenmary Father, became the first pastor of St. Elizabeth in Boone with the mission in Jefferson. Father Smith was the first priest to live in Ashe County. By 1964, the mission had 34 members living throughout the 436 square miles of Ashe County.

The Glenmary Pastoral Center at Buck Creek, started in 1963, would send trainees into mission areas to assist priests with parishes covering large areas. The Pastoral Center offered this assistance until it closed in 1969.

Father Bob Cameron, Glenmary Father, became co-pastor of the parish in Jefferson and was the first priest to live full time in Ashe County. By 1970 statistics show that the mission had 17 families.

On March 15, 1973, St. Francis in Jefferson became a parish, with Father Bob Cameron the first pastor who was installed on April 8, 1973. It was Father Cameron's active involvement in the civic community which changed the impressions the non-Catholics had of Catholics and which made Catholics more acceptable to the entire community, with better communications

between the two.

Father Calvin DeLeuil was appointed to the area from 1974 to 1979, with Glenmary Brother Curtis Kedley working in social service programs.

During this time, the Glenmary Missioners took over Allegheny County as a mission of Jefferson. On May 1, 1980, Father Richard Kreimer was installed as pastor of the churches in Jefferson and Sparta.

Kannapolis, St. Joseph

Prior to 1945, the Catholics in the Kannapolis and China Grove-Landis area worshipped at old St. James Church east of Concord, or at Sacred Heart Church, Salisbury.

In 1944, Bishop Vincent Waters asked the Redemptorist Fathers to establish a parish in Kannapolis, and Father Francis L. Funk, C.SS.R., as first pastor, was assigned to securing a site for the first church.

Property was purchased in 1945 and a building on the land was made ready as a chapel. In the meantime, Mass was said on Sundays at the home of Mrs. Gladys Burton on McLean Road. On Christmas day, 1945, Father Funk offered the first Mass at the new site.

On January 6, 1946, the mission of St. Therese's in Mooresville was opened. The priests of St. Joseph's also cared for Catholics at Mecklenburg County Tuberculosis Sanitarium at Huntersville.

On Holy Thursday, April 14, 1949, fire destroyed the chapel. Mass was offered in the chapel of Whitley's Funeral Home and the old McIver School auditorium until a permanent church could be built.



Kannapolis, St. Joseph

Construction of the present church began in September and was completed in time for Midnight Mass on Christmas Eve of the same year. When the new church was dedicated by Bishop Waters, there were 119 Catholics in Kannapolis and 42 in Mooresville.

On August 2, 1954, the care of St. Joseph's and St. Therese's churches was turned over to priests of the Diocese of Raleigh. In 1956, St. Therese's in Mooresville became an independent parish with a resident priest.

St. Joseph's was made a mission of St. James in Concord in August, 1967, and because of the CCD programs offered at St. James, many parishioners attended that parish on a regular basis.

Kernersville, Holy Cross

Kernersville Mission, in eastern Forsyth



Kernersville, Holy Cross

County, had been attached to St. Benedict the Moor Church, Winston-Salem, from 1969 when it was opened as a mission, until October 1, 1973, when it was raised to the status of a parish and placed under the patronage of the Holy Cross. Father Leon Bolich, O.S.F.S., became the first pastor.

The church in the early days used a building that was formerly a residence and antique shop. Mass attendance had risen from 50 in 1973 to 150 in 1974, to 260 in 1977.

In 1978, plans were made final for the building of the new Holy Cross Church which was dedicated by Bishop Begley October 29, 1978. The new building was a multi-purpose structure and provided seating capacity for 325 for liturgy, ten classrooms, and other facilities. There were 97 families in the parish.

In July, 1980, Father Harold McGovern, O.S.F.S., became pastor, and parish membership had risen to 140 families. In 1982 there were almost 225 families. With the growth came new problems as limited space precluded the addition of needed programs. Early in 1982, plans were submitted to Bishop Begley for additional building so that the church area proper could be expanded to allow seating for approximately 500. The new complex was blessed by Bishop Begley October 24, 1982.

King Catholic Community

Bishop Michael Begley endorsed the initiation of the "missionary community" in King, North Carolina, in the summer of 1981.

An organizational meeting was held in the King Recreational Center on August 24, 1981. With the help of Father Edward Sheridan, pastor of Our Lady of Mercy Church, Winston-Salem, King Mission was established as a mission of Our Lady of Mercy.

The King Moravian Church offered facilities for the celebration of Mass which was scheduled for Saturday evenings at 7:00. The first Mass was held on September 19, 1981, with a large crowd gathered to mark the start of the Catholic Community.

Father Sheridan and Father Frank Cancro, assistant at Our Lady of Mercy, ministered to the parish the first year. Father Cancro was the celebrant of the first Christmas and Easter Masses. He was transferred to another parish in July and Father Sheridan continued with full responsibility of the parish.

A Vacation Bible School was held in the summer of 1982; the first altar boys were recruited and instructed; and a CCD program was begun in the fall of 1982.

Father Carl Del Giudice was assigned as assistant pastor of Our Lady of Mercy and in 1983 was given a greater responsibility for the development of the King Mission.

Kings Mountain, Christ the King

There is evidence of a Catholic presence in the area around Shelby as early as 1884, but it was not unitl 1935 when Catholics met in local homes for Mass that a permanent foothold was established in Cleveland County. For 25 years, any Catholic families in Kings Mountain made the trip to Shelby or Gastonia for Mass and religious instruction.

Around 1960, however, there were 19 Catholic families living in Kings Mountain and a weekly Mass was celebrated first in the town's Legion Hall.

Bishop Vincent Waters of Raleigh purchased a one-acre tract of land not far from the downtown area in 1961, and established an Apostolic Training Center as part of the missionary movement in the diocese. A church on the property, built in 1899, and formerly known as the Associate Reform Presbyterian Church, was put into shape and renamed Christ the King Catholic Church. Other buildings on the property became the center for social and church activities, including religious instruction for the children.

Unfortunately, in 1963 the Apostolate was moved to another town and the parishioners were left with old buildings they had to abandon within ten years. They took temporary exile in the Trinity Episcopal Church.



Kings Mountain, Christ the King

In 1974, Bishop Michael Begley, of the newly formed Diocese of Charlotte, had plans for the parish and asked Father Pat Gavigan then serving Shelby and Kings Mountain, to look for property on which to build a new church. In the meantime, Mass was held in the Episcopal Church and later in Resurrection Lutheran Church.

On March 19, 1981, a four-acre tract of land was purchased on Stone Street in Kings Mountain. The parish received a grant from the Catholic Extension Society, and with help from the Diocese of Charlotte and contributions from parishioners and friends, ground was broken for the new church on September 12, 1982, by Father Felix Kelaher, pastor. By November, 1983, the parish is expecting to join Bishop Michael Begley in dedicating the new Christ the King Church.

The parish is expected to grow from the 43 families registered in 1983, and the new building will eventually house 200 worshipers, with the building's lower level providing rooms for CCD classes and other



Lenoir, St. Francis of Assisi

parish activities.

Lenoir, St. Francis of Assisi

In 1932, Bishop William Hafey invited the Franciscan Fathers of the New York Province to assist in missionary work in the western part of North Carolina. In December, 1932, property was purchased in central Lenoir, and St. Francis Friary was established in the old Covington home. A temporary chapel was set up in the Friary and Mass was offered there for the first time in Caldwell County, January 15, 1933. There were four people who attended this first Holy Mass in the chapel.

On January 31, 1933, Bishop Hafey assigned St. Philip's Chapel, Statesville, to the care of the Franciscans at Lenoir. St. Philip's Mission had been dedicated by Bishop Gibbons in 1898 and it had been under the care of the Benedictine Fathers of Belmont. In 1940, a Friary was also established in Statesville.

The temporary chapel in the Friary at Lenoir became too small for the growing congregation and it was necessary to build a church. The Friars during this time were also ministering to the spiritual need of the Catholics in North Wilkesboro, Boone and Blowing Rock.

The new church of St. Francis of Assisi was dedicated by Bishop Hafey October 7, 1936. From 1935 to 1937 the number of baptisms had increased from 19 to 41, with 11 new converts. The Franciscan Sisters of Allegany, New York, came to Lenoir in the 1950's to conduct a parochial school. However, the non-Catholics of Lenoir did not accept the school and the sisters left after only one year in the parish.

In 1960 the Franciscan Fathers withdrew from the parish and they were replaced by the diocesan clergy of the Diocese of Raleigh. In 1972 the parish became a part of the Diocese of Charlotte. Father Gabriel Meehan, pastor in 1982, was also the V.F. of the Hickory Vicariate, of which Lenoir is a part.

Lexington, Holy Rosary

There are two Catholic churches serving Davidson County. Holy Rosary is in Lexington, the County seat. There are over 100,000 people in the county, with less than 1% of the population Catholic.

The first known Catholics came to Lex-



Lexington, Holy Rosary

ington in 1917. Later, a few other Catholic families settled in the area, and in the years before 1944 they traveled to Salisbury to attend Mass.

In 1944 a mission was established in Lexington through the efforts of Charles Coira, a Catholic businessman, and the first Mass was celebrated in January, 1944, in the Coira home, by Father Thomas Colgan of St. Edward's parish, High Point. Lexington remained the mission of High Point until April, 1944, when it became a mission of Sacred Heart parish in Salisbury.

When there were approximately 15 Catholics in Lexington in 1946, the parish was established. A house was purchased at 619 South Main Street, which was renovated for use as a church and as a rectory. Father D. Edward Sullivan, the first pastor, also served the Catholics of Asheboro as a mission. In later years, Thomasville and Mocksville became missions of Lexington. These missions are all now established parishes.

In 1950, Father Peytus came from Christ the King parish in High Point to conduct a small Black Catholic Mission in the Ideal Funeral Parlor, where about a dozen people attended. In 1954, this mission was discontinued and the membership was incorporated into Holy Rosary.

Industrial expansion brought more Catholics to Lexington and by the mid-1950's the facilities of the parish were inadequate. Construction of a new church and adjoining rectory was begun in the fall of 1957, and the completed buildings were dedicated on July 16, 1958, by Bishop Vincent Waters. At that time, there was a membership of about 45 families.

The parish grew steadily. In 1969 a separate rectory was built and the rooms adjoining the church were converted into offices and a small Fellowship Hall. In 1977 the church was modernized and updated to conform with the new liturgical requirements.

When Father Joseph A. Travers, O.S.F.S., became pastor in 1978, there were over 100 families in the parish, and more space was needed for the 65 children enrolled in the religious education classes. In the fall of 1981, a neighboring building was purchased and renovated, so that a hall and kitchen and six classrooms and a craft room were added. The De Sales House was also purchased for Youth Activities.

The parish has continued to grow and in 1982 had about 150 families. Among the many converts who have joined the Catholic Faith are Paulette Thomas, Wilbur Thomas, and John Green who are now serving God in the religious life.



Lincolnton, St. Dorothy

Lincolnton, St. Dorothy

The history of St. Dorothy's Church began in 1944 when four families met for Sunday Mass at the old Warlick Funeral Home. A Benedictine priest from Cherryville came for the Masses until St. Dorothy's became a mission of St. Therese's, Mooresville.

In 1955 a property site was purchased on North Aspen Street for the construction of a church. In 1957, with only three families in membership, Sunday Mass was celebrated in the Lithium offices in Court Square.

A facility of its own was realized by the mission in 1958 when a building was erected for living quarters for a part-time priest. Mass was celebrated in the living room. Through the Extension Society, funds had been obtained from a Mr. Winter who asked that the church be named after his deceased wife, Dorothy.

By 1961 there were nine Catholic families and the facility was enlarged to include a permanent chapel with 14 pews, and the original structure was used for the priests' residence.

Father John Radaelli, a Consolata Father, became pastor in 1969 and when he was transferred to Our Lady of Consolation Church, Charlotte, St. Dorothy's became a mission of that church.

There were 25 families registered in the parish in 1970; by 1973 the parish had grown to 50 families. At that time, St. Dorothy's acquired the services of two Daughters of the Church who divided their time between their community at Asheville and St. Dorothy's.

By 1974, 85 families were registered. The pastor and the parish council saw the need for expansion as the Masses were overcrowded and there were no facilities for C.C.D. classes for the 80 or so children. St. Luke's Episcopal Church graciously extended the use of their parish hall for the C.C.D. classes for three years.

The present tract of land (5.4 acres) was made available by the Craig Wood family and was purchased in 1975 for expansion of the existing structure and in June, 1976, St. Dorothy's was made a parish by His Excellency, Bishop Begley, who assigned Monsignor Michael F. O'Keefe as pastor.

Monsignor O'Keefe directed the construction of the multi-purpose building which includes the chapel, classrooms, kitchen, and other facilities, along with the priest's residence. In 1980 a log cabin was brought from Lenoir to Lincolnton to be used for a rectory and the former priest's residence became office space and sacristy.

Holy Spirit Mission was opened in Den-



Linville, St. Patricia

ver, with Masses at St. Peter's-by-the-Lake Episcopal Church, so that in 1982 the entire parish of St. Dorothy's included 160 families, with the mission.

Linville, St. Patricia

While the parish of St. Lucien in Spruce Pine was experiencing growth and change, there was also expansion of the Catholic Community in Avery County. On June 30, 1941, the Most Reverend Eugene J. McGuinness, Bishop of Raleigh, agreed to maintain and provide clergy for a chapel built in the township of Linville and owned by L. W. Driscoll and his wife Marion. It was named in honor of St. Patricia in memory of the deceased daughter of the donors. The chapel was dedicated to the service of God by Bishop McGuinness, assisted by Father Stephen A. Sullivan who was pastor of St. Lucien's at the time, and Father Maurice McDonnell, O.S.B., of Belmont Abbey in Belmont, North Carolina.

Father Sullivan served the needs of the Linville Catholics from the time of the dedication July 6, 1941, until he was transferred from the parish. Since 1942, 12 pastors from St. Lucien's have attended the mission of St. Patricia. In 1982, Father John M. Pagel became pastor of St. Lucien's and the missions of Linville and Burnsville.

Maggie Valley, St. Margaret

The Church of St. Margaret, Maggie Valley, became a house of Catholic worship through the apostolic zeal and financial assistance of Father Michael William Murphy.

Celebrating his ninetieth birthday at a pontifical Mass in 1981 with the Most Reverend Bishop Michael Begley as the main celebrant, Father Murphy recounted in part the following in "One Man's Journey."

As a young business man in Detroit, Michael Murphy and his mother became interested in North Carolina through Bishop Vincent Waters. At the time, Catholics were from 3/4 to 1% of the population in the State.

After his mother's death, Michael came to North Carolina. His first stop was at Murphy where Father Newman, pastor at Waynesville, was working to build St. William's Catholic Church with donations from all the Murphys in the United States. Here began Mr. Murphy's church building career.

His next stop was at Sylva, where Father



Maggie Valley, St. Margaret

Newman gave consent and directed him in the erection of St. Mary's Church in memory of his parents. The dedication of St. Mary's Church was August 30, 1955.

At Western North Carolina College, Mr. Murphy made the Newman Center building a possibility, a place where the students attending college could assist at Mass and also hold their social activities.

At Maggie Valley, Mr. Murphy purchased property which included a craft store. Through his efforts, the store was made into a chapel where Mass was offered on Sundays during the tourist season, by the pastor at Waynesville.

Bishop Waters gave Mr. Murphy permission to build a church at Maggie Valley, and six years later the Bishop dedicated the edifice on August 15, 1968, under the patronage of St. Margaret, his mother's patron saint.

Bishop Waters had encouraged Mr. Murphy to become a priest, and after a course of study in theology at St. Meinrad Seminary, he was ordained Father Michael William Murphy on Ascension Day, May 11, 1972. He was 80 years of age at the time.

After ordination, Father Murphy was stationed at a small parish near the coast of North Carolina for almost a year. He resigned from the Diocese of Raleigh and then returned as pastor of St. Margaret's Church, Maggie Valley.

Father Murphy had owned and operated Falling Waters Motel below St. Margaret's Church. He also built a Reflection Center on the mountain above the church, and a convent for the sisters. The Center had scarcely been used when it was leveled by fire. The motel below was then renovated and added to from insurance money and diocesan funds, and the new Living Waters Reflection Center for retreats and retreatants, and for diocesan conferences and meetings was established. Father Murphy gave the retreat house and the property to the Diocese of Charlotte in 1981.

Father James O'Malley, C.SS.R., pastor at Waynesville, was made administrator of St. Margaret's Church in June, 1982. Father Murphy became Pastor Emeritus and continued to live in the parish rectory.

Marion, Our Lady of the Angels

The history of the Catholic Church in Marion, North Carolina, began with extreme limitations in the predominantly Baptist-Methodist community. The nearest Catholic churches in 1945 were 25 to 45 miles distant.

The Charles Smith family opened their home to worship in 1945 or 1946, and when



Marion, Our Lady of the Angels

Mr. Smith died in 1947 Catholics purchased a private home on Union Street, which they converted into a small chapel where approximately ten families came to services.

Father William McShea, the priest who came to Hickory Hotel and traveled to Morganton to say Mass in a private home Sundays, was replaced by Father James King. Bishop Waters approved arrangements by Father King to have Mass offered in the courtroom of the Marion courthouse. In 1953 a house was purchased on South Main Street and prepared for use as a chapel.

The Catholic community had planned and saved for a new church. Permission was given by the Bishop to purchase property on Fleming Avenue, and plans were begun in 1970 for the new Our Lady of the Angels Church, which was finished in September of 1976.

In 1976, Father Paul Wilderotter became pastor and he remained until 1979 when Father John J. Murray became pastor of St. Charles' Church, Morganton. Our Lady of the Angels is the mission of St. Charles' parish.

Mocksville, St. Francis of Assisi

On November 16, 1958, St. Francis of Assisi parish became a mission of Holy Rosary parish, Lexington. Father James F. Keenan, appointed the first pastor, celebrated the first Mass November 30, 1958. There were some 15 parishioners and Mass was celebrated in the homes of the parishioners until in April, 1959, when the congregation used the facilities of the old National Guard Armory.

In March, 1960, the present site of the church was purchased and the mission was placed under the patronage of St. Francis of Assisi. In 1968, the mission was placed under the jurisdiction of the Salisbury parish.

Father Edward Friel, O.S.F.S., was appointed pastor in 1970 and the mission reverted to the charge of the Lexington parish. The congregation had increased to 17 regular families. By 1975, there were 44 families and the parish council asked permission to build a multi-purpose facility for religious and social functions. In 1972 the parish had received a $17,000 bequest from Mrs. Gertrude Dann of Norwich, Connecticut. The new facilities accommodated around 200 people.

Father Noel McSweeney, S.A. of the Friars of the Atonement, was appointed the first resident pastor of St. Francis of Assisi Church on October 10, 1980. The parish is no longer a mission and by Jan-



Mocksville, St. Francis of Assisi



Monroe, Our Lady of Lourdes

uary, 1983, there were approximately 58 families registered.

Monroe, Our Lady of Lourdes

The small number of eight Catholics in the early Catholic community of Monroe gathered in the home of Patrick Dooley for Sunday Mass once a month, offered by a priest of St. James parish, Hamlet.

When Camp Sutton was opened in 1942, many Catholic soldiers came to the area and brought a Catholic chaplain, Father Dennis Keating, O.P. Soon after, two priests of the Fathers of Mercy Congregation came, and Father James Hudson became the first pastor of Our Lady of Lourdes. The two priests directed the purchase of a suitable place for parish services, and the John Bowles residence on Maurice Street was repaired and adjusted to form a chapel and residence for the pastor.

On May 31, 1942, the first Sunday Mass was held in the Center Theatre in downtown Monroe; where the few native faithful and about 500 soldiers and their relatives crowded the theater. Daily Mass was said in the pastor's house. Midnight Mass at Christmas was in the high school auditorium.

Father Hudson and his assistant, Father Thomas McAvoy, S.P. M., were instrumental in directing the erection of the new Church of Our Lady of Lourdes at the present location. The dedication of the new church by Bishop Waters took place on April 24, 1948. In 1955 the priests moved into their new rectory on Deese Street.

The Fathers of Mercy later decided to move to a more needy area with their missionary work, and Bishop Waters appointed Father Robert Shea as the first diocesan pastor.

When the Diocese of Charlotte was formed in 1972, Bishop Michael J. Begley invited the Oblates of Mary Immaculate to

assume the pastorate of Our Lady of Lourdes. Father Donald Joyce was the first O.M.I. Father to become pastor. In 1982, Reverend Martin Walsh served the parish and reported that by 1981 there were 154 families in the Catholic community spread throughout Union County.



Mooresville, St. Therese

Mooresville, St. Therese

Redemptorist Fathers from Kannapolis offered the first ministry to Catholics in Mooresville. The first priest to offer service was Father Francis L. Funk, C.SS.R.

The congregation of ten persons first met in 1947 in the home of Leo Van Hoy on North Church Street. For awhile the VFW Hall was used. In 1947, while Father Walter Bueche, C.SS.R., was administrator, a chapel was erected on the present site of the church through the Catholic Church Extension Society. In 1961, additional property was acquired, the present site of the CCD building and the rectory.

From 1949 to 1953, Father Beuche administered St. Therese's as a mission from Kannapolis. In 1953, Father Stephen Sullivan became the first pastor. By June, 1961, the membership of St. Therese's congregation had grown to 124, and a mission at Lincolnton, 30 miles away, was placed under the care of the parish.

In 1970, the Jesuit Fathers assumed pastorate of the parish, when Father Calvert Brown, S.J., became pastor. Father Samuel Pitts, S.J., came to Mooresville in September, 1981, and served until his untimely death March 13, 1982. Father William Kelly, S.J., served as interim administrator until July 1, 1982, when he was appointed pastor.

In 1982, the parish had an active membership of approximately 180 families. In December of 1982, a gift of $25,000 was received from Mr. John Mack, together with a pledge of an additional $75,000 toward construction of a multi-purpose building. The parish board is working on the details of the construction.

Morganton, St. Charles

The first reference to Catholicity in Morganton is found in the book *Catholicity in the Carolinas and Georgia* by Father J. J. O'Connell who said that at the close of the Civil War he visited that section of his mission in a wagon, coming to Morganton, the chief town of Burke County where visiting priests and Bishop Gibbons preached at the courthouse. In 1897, it is recorded that three persons were confirmed.



Morganton, St. Charles

The first Holy Mass was offered in Morganton November 3, 1929, in a private residence with eight people attending. Later, by 1944, Mass was said on a weekly basis in the courthouse with ten or twelve persons attending. In 1945, Mass was again offered in the home of Mr. and Mrs. Charles Smith, but by the fall of 1947, the parishioners had their own place of worship on property purchased by the diocese, with the first Mass offered October 3, 1947. The congregation had grown from the initial membership of ten or so to more than 80 adults and children.

On October 7, 1950, Father William T. McShea became the first resident pastor of St. Charles'. The parish had outgrown its facilities again and the present church was purchased. By 1980, the parish census was around 200 families.

In 1981, Father John Murray became pastor. He had retired from the FBI after 39 years, and had been a lieutenant in the U.S. Navy, seeing action in the Pacific in



Mount Airy, Holy Angels

World War II. After completing his theological studies, he was ordained by Bishop Begley in 1978.

Mount Airy, Holy Angels

Mount Airy, located in the foothills of the Blue Ridge mountains is the largest town in Surry County, where white granite quarrying first drew Catholics, along with other workers.

Father Stapelton, of Winston-Salem, first visited Catholics in the area in 1905 and said Mass for perhaps ten people. In 1907, the Benedictine Fathers from Winston-Salem began making yearly visits, until by 1918 it was apparent that the Catholics had grown in number and needed more attention and a regular place of worship.

On November 26, 1919, land was purchased by Bishop Leo Haid, O.S.B., as a

site for a new church. He appointed Father Alphonce Buss, O.S.B., pastor of the more than 60 Catholics, and through the efforts of Father Buss, a church was built, with white granite from the Mount Airy region being used in the construction of the building. The church was dedicated by Bishop Haid on May 8, 1921.

In 1930, Holy Angels was established as a parish by Bishop William Hafey, of Raleigh, and the first resident pastor, Father Aloysius Adler was appointed.

In 1971, Holy Angels' parishioners celebrated their Fiftieth Anniversary of the parish. Property had been acquired from the Mount Airy Catholic Men's Club, and the house was blessed as a parish hall by Bishop Begley, Bishop of Charlotte, on September 20, 1972.

The mission of St. Stephen at Elkin, N.C., was established to care for the Catholics in that part of Surry County and it remained a mission of Holy Angels until 1980 when it was attached to St. John's Church, North Wilkesboro.

At the time of the establishment of Holy Angels as a parish, there were approximately 35 Catholics in the area. Growth was slow over the years as work at the quarry stopped, but from 1980 to 1982 the parish grew by 25 percent. Present membership is 215.

Mount Holly, St. Joseph

St. Joseph's Church, Mount Holly, is the first Catholic church west of Catawba, and the oldest standing Catholic church in North Carolina.

Chavalier Riva De Finola, from France, came to the area in 1830, and became owner of several gold mines. Early laborers in the mines were in great part from Ireland. De Finola furnished a chapel on his land, ministered to by priests who were missionaries from the Diocese of Charleston. After the mine no longer produced, the Irish who remained desired a church of their own. Bishop England had visited De Finola often, and he assigned Father T. J. Cronin to serve the Catholics at Mount Holly. On land donated by William Lonegan, Father Cronin began the building of a church, but he died from the after-effects of the yellow fever before the work was completed. Father Cronin is buried under one of the holly trees in St. Joseph's cemetery.



Mount Holly, St. Joseph

Father J. J. O'Connell came to St. Joseph's and said the first Mass in the church

in 1843. The Civil War changed things greatly. Only one male from the congregation survived the War. However, people from miles around came to St. Joseph's to worship, among them Patrick Phelan and his soon-to-be bride, Adele Myers. Harry Phelan, the son of Patrick, later made possible the building of St. Patrick's Church in Charlotte.

In 1870, Father O'Connell decided to retire and close St. Joseph's Church, as there were ever fewer parishioners. He bought a plantation and was instrumental in bringing the Benedictine Monks from Latrobe, Pennsylvania, to the plantation in 1876. The Benedictines early kept St. Joseph's from being abandoned, even though in the 1880's and 1890's most of St. Joseph's parishioners attended Mass at the Abbey.

In 1976, St. Joseph's Church was restored by Bishop Begley and Charlotte and Belmont parishioners, many of whom had ancestors buried in the cemetery. The exterior, altar and pews are just as Father O'Connell saw them at the first Mass he said there. Mr. Francis B. Galligan of Gastonia was the leader in the restoration project of the church, which in 1979 was designated as a National Historical site by the State of North Carolina and the Department of the Interior.

St. Joseph's is now officially a mission of Queen of the Apostles, Belmont.

Murphy, St. William

In 1936, Father Lane, of the Raleigh Diocese, became pastor of St. John's Church,



Murphy, St. William

Waynesville, and all of North Carolina west of Waynesville.

In 1937, Father Lane lectured on Catholic topics at the courthouse in Murphy. He continued these lectures once a week for two months. Father Rohrbacher and Father Newman were later pastors of St. John's, and in 1953 the Bishop planned to discontinue sending a priest to Murphy for a Sunday Mass.

The people protested, few as they were, and renewed a campaign initiated by Father Brendan Burns, S.A., in 1942, when he administered to the spiritual needs of the Catholics in Murphy, but was interrupted in the campaign by the war. An appeal was made to all the Murphy families in the United States for donations to build a church in Murphy, North Carolina. Archbishop Richard Cushing of Boston, and

Monsignor John J. Scally of the Society of the Propagation of the Faith also helped and the collected funds of $5,000.00 was matched by a like amount from the Catholic Extension Society. The Church of St. William was built and it was dedicated by Bishop Vincent Waters on August 12, 1952. The parish remained a mission of St. John's until 1954.

On December 3, 1954, the Glenmary Missioners took over the parish for Bishop Waters, with Father Joseph Dean as pastor and Father James Wilmes as his assistant.

The Missioners began their evangelization in the area by offering a first Mass at Hayesville on New Year's Day, 1955, and on September 27, 1955, at Lance Cove in Sweetwater community.

On January 15, 1956, four Sisters of Providence of Holyoke, Massachusetts, came to Murphy and purchased the old Petrie Hospital, changing the name to Providence Hospital. Bishop Waters blessed and dedicated the hospital on November 25, 1956. However, due to various circumstances, the Sisters were forced to withdraw in 1978 and they returned to Massachusetts.

The Glenmary Fathers held tent meetings in Robbinsville, the County seat of Graham County in 1957 and as a result a mission station was opened there. Another mission was opened the same year at Tusquitte in Clay County.

Work on a Bible Center was started in Texana in March, 1957, also. A house was donated to the diocese by Bill Wishon to be used as a Catholic Mission Center, to work among the Negroes of the community. Sister De Porres Cress, of the Franciscan Secular Institute of the Queenship of Mary, from Chicago, taught and tutored the children from kindergarten to teen age, maintained a clothing outlet, gave CCD instructions and visited homes. She also did sacristy and secretarial work for the pastor at St. William's, Murphy. Work at the mission was discontinued after 1968, but Sister De Porres still tutored children in religious education and assisted with work at St. William's Church.

Originally, the Murphy parish included all of Cherokee and Graham Counties, the most western counties of North Carolina. Since 1976, Andrews, Holy Redeemer, has been a separate parish.

St. William's, Murphy, in 1982, had a Catholic community of 50 households in winter months, as reported by Reverend Robert Healy, the pastor.

Newton, St. Joseph

The history of the parish of St. Joseph, at Newton, goes back to the Catholic community in Hickory, which was a mission parish of Asheville from 1888 through 1903. On December 7, 1913, Father Celestine, O.S.B., from Statesville, celebrated Mass in the home of a Hickory resident with 12 people present. Later he found an abandoned church which he purchased for $750.00, in 1914. Mass was celebrated only on the fifth Sunday of the month in the little church dedicated to St. Aloysius. In 1938 a new church was built by Father Sebastian, O.S.B. from Belmont.

Catawba County became a part of the



Newton, St. Joseph

Diocese of Raleigh on April 17, 1944. In 1965, several acres of land were purchased in Newton for a mission, but it was not until 1977 that ground was broken for a new church there, under the direction of Monsignor Livelsberger, pastor of St. Aloysius parish, Hickory.

The dedication ceremony of St. Joseph's Church in Newton was held on October 15, 1978, with the Most Reverend Michael J. Begley celebrating the Mass and several other priests taking part. Monsignor Livelsberger and his associate, Father John Murray, took turns offering Mass at Newton while residing at St. Aloysius.

On December 11, 1979, Father John Hoover was installed as the first resident pastor. Under his supervision, a new parish hall was completed in 1982.

North Wilkesboro, St. John

Mrs. James Rousseau was the first Catholic to come to Wilkes County, in 1885. It was not until 1909-1910 that several other Catholic families moved to the area. They went to Lenoir or Greensboro to attend Mass.

The first visits by a priest to the Wilkesboro area were in 1939 as recorded in *The*



North Wilkesboro, St. John

Provincial Annals (1939-1940) of the Franciscans of the New York Province. The account states that Father Arnold Walters, O.F.M., stationed at Lenoir, would pick up Catholics on his way to North Wilkesboro, where he said Mass in a private residence. There were 19 in his flock at the time. Father Arnold spent the remainder of the day visiting Catholics in their homes, and giving catechetical instruction.

In 1942 Father Peter Sheridan, O.F.M., was assigned to the North Wilkesboro Mission. In The *Provincial Annals* of 1943-1944, Father Peter reported that at the Sunday Mass he said in North Wilkesboro, "There are five whites and three colored Catholics in this town." By 1946 the attendance averaged about 30 each Sunday.

The parishioners asked Bishop Waters to purchase the "Old Forester" building for a church in 1952. He approved the buying of the house at a cost of $20,000.00, and one entire side of the house was converted into a chapel. On June 2, 1952, the Church of St. John the Baptist de La Salle was consecrated.

Later Father John F. Roueche was appointed the first pastor. St. John's was designated The Diocesan Missionary Apostolate, a center for Blowing Rock, Elkin, Boone and West Jefferson. Approximately five newly ordained priests from Raleigh were sent each year to St. John's to be assigned to one of the towns as their "visiting priest" in a year of internship in diocesan work.

April 17, 1967, marked the fifteenth anniversary of the opening of St. John's Church.

The Order of Missionary Servants of the Most Holy Trinity, or Trinitarians, accepted the pastorate of St. John's in August, 1972. It was the first time the Order served in Wilkes County. Father Francis Donahue, S.T., became pastor. He began a complete renovation of the parish center which was finished by Father Roderick Keane, S.T.

In 1982 records showed a Catholic population of 204 souls registered at St. John's.

Reidsville, Holy Infant

The first Catholics to settle in Rockingham County, around 1917, were employed by the American Tobacco Company. Several of the men were officials in the company and played a major role in leadership of the Church in the county.

By 1939, however, there were but five Catholic families in the county. The same year Bishop Eugene McGuinness, of Raleigh, dedicated the county's first Catholic Church, St. Joseph of the Hills, in Eden,



Reidsville, Holy Infant



Revere, Church of the Little Flower. Madison County

with Reidsville as a mission. In 1960 the congregation at Reidsville purchased land and built their own Mission Chapel, the present Church of the Holy Infant.

A Connecticut couple, Mr. and Mrs. John Gaetano, donated $36,000.00 toward the new Holy Infant Church. Non-Catholics, as well as Catholics, gave to the Church which was dedicated by Bishop Waters on June 24, 1962. Bishop Waters, while attending Vatican II Council, had met Father Edward O'Doherty, an Irish priest from the Royal Airforce, and eventually Father O'Doherty became the first resident pastor of Holy Infant Church in 1968. He stayed in the city and the county for more than ten years.

January 12, 1972, Holy Infant parish became a part of the Diocese of Charlotte, and the same year saw a new church-hall dedicated.

Revere, Church of the Little Flower Madison County

Historian Father Andrew Graves, S.J., writes that as early as 1905 there was a small chapel attached to the home of Mrs. Daniel Bigelow Safford at her Loretto Hill home. Mass was said in the chapel when a priest happened to visit Hot Springs.

From 1914 to 1917 Father Peter Dietz, who was promoting the social service movement, established a school on property owned by Mrs. Safford in Hot Springs, where young women were prepared for social work. In 1917 the Catholic Labor School was moved to Cincinnati. During his stay with the school, Father Dietz offered Mass in the chapel and helped the German prisoners stationed at the Mountain Park Hotel. These German prisoners happened to be on German boats in American ports when the United States went to war with Germany at the time of World War I.

Jesuit Tertians from the New Orleans Province came to the Hot Springs area in 1925 to establish a place for the education and training of their students to the priest-

hood. There was a legal delay in the sale of property desired by the Jesuits from Mrs. Safford,who was willing to make the sale, and during this delay Jesuit Tertians from the Missouri Province leased the Hot Springs Hotel property for a time to provide for the 37 Tertians, six Brothers, and their instructors. The young Jesuit priests studied and helped out in the area churches which requested their help.

After a year the Missouri Province Tertians departed and the Jesuits of the New Orleans Province remained on the premises awaiting settlement of their own legal problems in purchasing the property.

The case was taken to the Federal Court, and the lawyer involved in the sale finally settled out of court. The Catholic Society, a Louisiana corporation, entered an agreement with Mrs. Safford whereby the Jesuits were to pay her an annuity as long as she lived and at her death were to receive her real estate. *The Asheville Citizen* of March 28, 1928, ran front page articles on the transfer of the property.

The same year, 1928, Larsie Norton, of Revere (which is not on the ordinary maps) went to visit relatives in Iowa, and while there she studied the Catholic faith and eventually became a convert. She returned to Revere and sought the help of the Jesuits in Hot Springs to share the Good News with her family and friends in Revere. Father Michael Grace, S.J., visited Larsie's family in Burton Cove and offered Mass there. Later, Mass was offered in one of the homes, for all those interested in attending, and later at the Revere Cross Roads under the big pines.

Mrs. Safford died January 10, 1930. In the settlement of her estate the Jesuits of the New Orleans Province received all the real property.

By 1930 Father Toups, S.J., had baptized 12 natives of Revere including Larsie Norton's family. In 1930 or 1931, Mr. and Mrs. Harry B. McCloskey of the New Orleans area made a gift of $1000 to Father Toups for a church in the mountains. Bishop William Hafey of Raleigh decided that the church should be built at Revere.

The 1932 Catholic Directory records Father L. L. Toups, S.J., as "A resident missionary in Revere, Madison County, North Carolina." The 1934 Catholic Directory lists Father Toups, S.J., as pastor, with stations in Walnut, Marshall, Swiss and Spruce Pine; in Madison, Yancy, and Mitchell Counties. Revere is not listed until 1934, "Revere, Madison County, Little Flower Church."

Father Andrew Graves, S.J., was sent on August 15, 1937, to carry on the work begun by Father Toups. Father Graves provided a bus to pick up Larsie and her family and others to bring them to Mass.

Today Revere, Church of the Little Flower, is a mission of Hot Springs, Church of the Redeemer. Father Andrew Graves has written extensively of the Church in this area.

Salisbury, Sacred Heart

In 1838 Richard Roueche came from his native France to become the first Catholic resident of Salisbury. The same year Father Timothy Cronin was ordained in Charles-



Salisbury, Sacred Heart

ton, South Carolina, and he was assigned to missionary work in North Carolina. The Mass he celebrated in 1838 in the home of Richard Roueche is believed to be the first Mass said in Rowan County. In 1842 Father Cronin made his last visit to Salisbury; he died in the house of the Roueche family with whom he always stayed when he visited the area.

During and immediately after the Civil War, mission priests' visits were irregular, but in 1882 the first church, Sacred Heart Mission Chapel, was built, and was dedicated on November 19, by Bishop Northrup of Charleston, who was also Vicar Apostolic of North Carolina.

Bishop Leo Haid, O.S.B., became Vicar Apostolic of the newly formed Vicariate of North Carolina in 1887 and Salisbury became affiliated with the Benedictines of Belmont. By 1898 the population had grown and the mission became a parish, with a resident pastor, Father Joseph Mueller, O.S.B.

The Sisters of Mercy of Belmont opened a private school near the church in 1910. In 1941 Bishop McGuinness negotiated an agreement with the Sisters and the school became a diocesan parochial school.

November 6, 1932, Sacred Heart parish celebrated its Golden Jubilee. Bishop William J. Hafey, of Raleigh, and Abbot Vincent Taylor, O.S.B., were present at the ceremony.

As the parish grew, a new church building became necessary. On November 3, 1940, Bishop McGuinness dedicated a new Sacred Heart Church and rectory.

In 1941 Salisbury became part of the Raleigh Diocese and the appointment of Father Cletus Helfrich in 1942 gave Sacred Heart its first Diocesan pastor. He remained for 29 years, until his death. During Father Helfrich's administration, a new parish, Our Lady of Victories, was established in 1942, under the direction of the Holy Ghost Fathers, for the Black Catholics of Salisbury. The parish later merged with Sacred Heart.

When the Diocese of Charlotte was formed January 12, 1972, Salisbury came under the jurisdiction of Bishop Michael Begley. By 1973 there were 265 families in the parish of Sacred Heart; in 1982 there were 182 children in the elementary grades.

Over the past ten years the Parish has grown to 435 families, with members com-



Sapphire Valley, St. Jude's

ing from as far away as Cambodia and Vietnam, Austria, Cuba, Mexico and Canada, as well as all parts of the United States. Salisbury has been deemed to be a good retirement area and many of the new parishioners are retired from other areas of the Country.

On November 14, 1982, Sacred Heart celebrated its 100th Anniversary. Homilist for the Centennial Mass was Monsignor John Roueche, a descendant of Richard Roueche.

Sapphire Valley, St. Jude's

Before 1972 the Catholics of the Sapphire Valley area attended Mass in the movie house at Highlands, the sunporch of the Fairfield Inn, the meeting room of a real estate office, and finally Sacred Heart Church, Brevard, of which St. Jude's is a mission.

In the 1960's zealous and ambitious Catholics worked to establish their own parish church, and Father Charles Mul-

holland, pastor of Brevard, petitioned Bishop Vincent S. Waters for permission to begin building a church.

The octagonal chapel of flagstone was designed by an architectural student at Catholic University. In July, 1972, Father Edward Sheridan, the pastor, concelebrated the first Mass at St. Jude's, with two bishops and the Abbot of Belmont Abbey.

A parishioner later donated the bell tower in which hangs a ship's bell given to Father Paul Byron while he was pastor, and the same donor paid for paving a 100-car lot beside the church.

Fran Trainor, a sculptress and member of the congregation, molded the stations of the cross as well as the figures in the three small exterior grottos recessed in the wall, and also the large statue of the Madonna and Child which stands near the front entrance to St. Jude's.

The celebration of the tenth anniversary of St. Jude's coincided with the celebration of the first decade of the Diocese of Charlotte.

Shelby, St. Mary

St. Mary Mission, Cleveland County, was started in 1884 when Benedictine Father Julius Pohl, and later other Benedictines from Mary Help of Christians Abbey, Belmont, said Mass in the homes of the few Catholic families living in the area. By the end of the century most of the Catholics had moved away and the misssion ceased to exist.

In 1935 Right Reverend Vincent Taylor, O.S.B., of Belmont, reopened the mission and Father Cuthbert Allen, O.S.B., pastor



Shelby, St. Mary

of St. Michael's Church, Gastonia, celebrated Mass for the first time in years in the home of Mr. and Mrs. Arthur Weldon. Mrs. Weldon had discovered five practicing Catholic families and together they made up the congregation.

In 1936 Reverend Alphonse Buss, O.S.B., became pastor, and through the efforts of the new pastor and the parishioners, a church was built, blessed by Abbot Taylor on July 11, 1937. In 1939 St. Mary's became a separate parish, with Father Gregory Eichenlaub, O.S.B., as pastor. In all, six Benedictine pastors served St. Mary's until April 17, 1944, when the seven counties of the Belmont Abbey Nullius were ceded to the Raleigh Diocese and Reverend Walter Higgins became the first diocesan pastor. By 1952 thirty families made up the congregation of St. Mary's parish.

A nine-acre tract of land was purchased on McGowan Road in 1963, for future church expansion. A multi-purpose building was erected on the site with a combination church-parish hall, classrooms and



Sparta, St. Francis of Rome

living quarters for the pastor. Bishop Vincent Waters, Bishop of Raleigh, dedicated the new building June 6, 1966.

Twelve years after the new building had been occupied, the parish was debt-free. In 1980 a separate rectory for the pastor was purchased and renovated, and Father Felix Kelaher became the first pastor, September 16, 1980, to occupy the new rectory.

In 1982, 140 families made up the roster of St. Mary's parish, with three families still bearing the names of the original parish founders—Faudel, Kouri and Izzi.

Sparta, St. Frances of Rome

St. Frances of Rome parish, Sparta, is the mission of St. Francis of Assisi parish, Jefferson. Before 1966 the Catholics of the area would meet in homes of parishioners, the public library, different community buildings and the VFW Hall. The locations for services were changed so often because of controversy over using public buildings for Catholic services.

In the earliest years there were three families in the congregation which would grow to 15 or more families in the summer with vacationers.

St. Frances of Rome Church was built in 1966 in memory of Frances Payne Darr. The Most Reverend Vincent Waters dedicated the building in May of 1966.

At first the church at Sparta was a mission of North Wilkesboro; it took in all of Allegheny County. In 1976-1977 the mission came under the care of the Glenmary Fathers at Jefferson. There were 15 families registered at the time and a religious education program was set up.

Father Richard Kreimer was pastor in 1982 and the parish showed a membership of 26 families, some of whom were summer members only. In the winter Masses were held in the church hall, but the summer people filled the little church to overflowing.

Spruce Pine, St. Lucien

In the late 1920's Catholicism was brought to Spruce Pine by a priest from Johnson City, Tennessee, who came to the Topliff Hotel where he would say Mass each Saturday evening and return to Johnson City on Sunday. Also during this time Mass was celebrated once a month in the hotel by Father Louis Toups, S.J., from Revere, Madison County.

On March 12, 1935, Mrs. Ella Clapp Thompson, an Episcopalian from New



Spruce Pine, St. Lucien

York City, donated the property on which St. Lucien's now stands, to Bishop William J. Hafey of Raleigh. Bishop Hafey sent Father John Beshel of Nazareth, North Carolina, to supervise the remodeling of the house on the property to become a chapel and rectory. The chapel and residence was formally established as St. Bernadette's in the summer of 1935. The first Mass in the new chapel was celebrated on June 28, 1935, by Father Thomas F. Carney, administrator, thus beginning the work of the Catholic Church in Spruce Pine.

On November 12, 1938, Father Stephen Sullivan, then pastor, began directing the building of a new church and rectory. The name of the church was changed to St. Lucien's by order of Bishop McGuinness in view of the fact that the donor of the new building placed that as a condition of her gift.

The church was completed on April 16, 1940, and Monsignor Arthur R. Freeman, V.G., in the absence of Bishop McGuinness, officiated at the dedication and blessing of the new church and rectory on August 17, 1940.

The change and growth experienced at St. Lucien's promoted the erection in 1940 of the Chapel of St. Patricia in Linville, and the Chapel remains the mission of St. Lucien's. It was in 1953 that Mass was first offered in Burnsville, and Burnsville also became a mission of St. Lucien's.

On August 31, 1956, the parish of St. Lucien's and its missions were placed under the care of the Glenmary Fathers. Father Francis J. Schenk became the first Glenmary pastor and he established the parish of the Sacred Heart in Burnsville, in 1961.

At Bishop Waters' request in 1968, the Glenmary Missioners were replaced by diocesan priests, the first being Father Felix Kelaher.

In July, 1982, Father John M. Pagel became pastor and the parish mission CCD programs have been broadened and parish councils renewed.

Statesville, St. Philip the Apostle

Father Mark Gross of Greensboro offered the first Mass in Statesville in the year 1870, at the house of J. L. Roueche. A handmade chest of drawers served as an altar until 1898. The chest was given to the church in 1970 by Daisy Roueche, and is preserved in the new building.

St. Philip's Chapel was built in 1898 but was not dedicated until January 20, 1901, by Bishop Leo Haid, O.S.B. of Belmont Abbey. The Benedictines had custody of the Mission, and Mass was said monthly, then bi-monthly, until 1933 when St. Phil-



Statesville, St. Philip the Apostle

ip's Chapel came under the jurisdiction of the Diocese of Raleigh. The Chapel was assigned to Franciscans living at Lenoir, working out from their priory there. The first resident pastor was Father Arnold Walters, O.F.M. In 1941 a Friary was built in Statesville, dedicated September 8, 1941, by Bishop Eugene McGuinness. A census taken in 1941 showed a total of 85 members. By 1943 the total parishioners was 104.

In 1946 two Sisters of Mercy came from Salisbury once a week to teach catechism to the children. On June 14, 1947, Felton Robertson, a member of St. Philip's Chapel and a convert to the faith, was ordained to the priesthood and celebrated his first solemn Mass at the chapel June 22, 1947.

In October, 1948, the Golden Jubilee of the parish was celebrated, with Abbot Vincent Taylor of Belmont Abbey presiding.

Bishop Vincent Waters purchased the St. John's Lutheran Church in Statesville in 1956, and St. Philip's parish moved to this new location.

Statesville had developed from the status of a Station, to a Mission, and finally to a Parish. It had been served by 11 Benedictines (1870-1933); and by 17 Franciscans (1933-1965) when it was transferred to the care of diocesan priests in 1965. In 1972 the parish became a part of the Diocese of Charlotte.

By 1973 the church building was judged to be inadequate for the needs of the parish, and a new Parish Center was planned at a new location. On December 3, 1978, Bishop Michael J. Begley dedicated the new Center which included an all-purpose auditorium, a Sanctuary, ten classrooms, two educational or recreational rooms, a cry-room, reconciliation room, counseling room, an office and a well-equipped kitchen.

In 1979, the parish invited the community of sisters, Daughters of the Church, from St. Lawrence, Asheville, to open a day nursery to serve the needs of the parish and the Statesville community.

Swannanoa, St. Margaret Mary

The parish of St. Margaret Mary was instituted September 9, 1936, to take care of the spiritual needs of the people of four townships of eastern and southeastern Buncombe County.

The church and rectory buildings were funded by the Catholic Church Extension Society and the first administrator was Father Joseph Lennox Federal. The total



Swannanoa, St. Margaret Mary

cost of construction of the buildings was $13,000.00. By 1982 the property value and buildings exceeded $225,000.00.

Bishop William Hafey dedicated the new church on October 11, 1936. The same fall Sisters from St. Genevieve-of-the-Pines, Asheville, began catechetical instructions. Father Federal remained until July, 1938, when he was assigned rector of Sacred Heart Cathedral, Raleigh. On April 11, 1951, Father Federal became the first native North Carolinian to be consecrated as Auxiliary Bishop for the Diocese of Raleigh, in Sacred Heart Cathedral. November 27, 1951, he visited St. Margaret Mary Church to offer Mass and speak to the congregation.

A social hall and catechetical center became necessary for the growing parish, and on April 27, 1969, Bishop Vincent Waters dedicated the new building, which also provides added seating space for overcrowded Sunday services. The church offers religious education classes for all ages.

The pastor of St. Margaret Mary's provides spiritual care of the Catholic patients at the Western North Carolina Hospital, the Veteran's Administration Hospital, Stroupe's Rest Home, Highland Farms Health Care Center, the North Carolina Alcoholic Rehabilitation Center and Dogwood Manor. The pastor also directs spiritual programs for the Catholic students attending Warren Wilson College, Montreat-Anderson College and the Juvenile Evaluation Center.

Since the church was established, there have been 364 baptisms, 143 marriages, 98 funerals; 195 received First Communion and 262 have received the Sacrament of Confirmation.

Sylva, St. Mary's Church

In 1980 St. Mary's Church celebrated the Silver Jubilee of the parish. Its history goes back to the time when Father Lawrence Newman was pastor of all North Carolina's eight counties west of Asheville, where only St. Joseph's Church, Bryson City, and St. John's, Waynesville, had been dedicated in 1941.

Mr. Michael William Murphy, a zealous lay missionary in the western North Carolina mountains, and later to be ordained a priest at the age of. 80, generously offered to build a church in the area, in honor of his deceased parents.

Father Newman, with foresight and direction, chose the spot where St. Mary's now stands, as the best suited location for serving both Sylva and Cullowhee College, and St. Mary's Church became a reality. Bishop Waters dedicated the new church August 30, 1955, and conferred the Sacrament of



Sylva, St. Mary's Church

Confirmation the same day.

Another event of importance paralleled the establishment of St. Mary's parish. Bishop Waters had entered into an agreement with the Glenmary Missioners of Cincinnati, Ohio, to serve the mission territory west of Waynesville. In June, 1955, Father Robert Healy and his assistant, Father Francis J. Schenk, were appointed to the new territory, and Father Schenk resided at St. Mary's, sharing the duties at Franklin and Bryson City, and also the missions of Cherokee and Cullowhee, where he took the greater part of serving the Catholic students of Western Carolina University in their Newman Club.

St. Mary's became a parish in its own right shortly after the formation of the Diocese of Charlotte in 1972, and Father John Loftus was named the first pastor, also serving the Newman Center at Cullowhee.

On May 11, 1972, another historic event closely related to St. Mary's Church took place when Michael William Murphy, at the age of 80, was ordained to the priesthood. He had built St. Mary's Church, had purchased and donated the first Newman Center at Cullowhee, and had built St. Margaret's Church for the Diocese, where he had eventually become pastor. All of these memorials to Father Murphy are in the Smoky Mountain Vicariate of Western North Carolina.

Thomasville, Our Lady of the Highways

The presence of the Hi-Toms Ball Team in Thomasville in the late 1940's led to the first celebration of Mass in the city for the Catholics on the team. During the summers, Mass was offered in the Green Funeral Home by Father Robert MacMillan of Immaculate Heart of Mary parish, High Point. During the rest of the year, Thomasville Catholics attended Mass at High Point.

Through the leadership, and at the request of Mrs. Hazel Cardiff, Bishop Vincent Waters arranged that Masses be said at Thomasville in a home at 15 College Street which still exists. The first Mass was celebrated there June 6, 1951, by Father McMillan, and Father Hugh Kennedy became the first pastor on June 8, 1951. The chapel was placed under the patronage of St. Thomas-A-Becket on December 28, 1951, and designated a mission of Holy Rosary parish in Lexington.

In 1953, Father Clarence Hill, pastor, assisted by his twin brother, Father Lawrence Hill, drew up plans for a permanent church. The first service in the new church of Our Lady of the Highways was the reading of St. John's Passion of our Lord at 2:30 P.M., Good Friday, April 16, 1954.



Thomasville, Our Lady of the Highways

Mass was celebrated and the church blessed on Easter Sunday, April 8, 1954.

Our Lady of the Highways remained a mission of Holy Rosary, Lexington, until late 1955, with membership a steady 17 families. In early 1959, the parish became the mission of Immaculate Heart of Mary, High Point, but reverted to Holy Rosary, Lexington, as a mission until June 30, 1970.

It was on July 2, 1970, that Bishop Waters received help from the Oblates of St. Francis De Sales for Thomasville, and Our Lady of the Highways became a parish in its own right. Father William Stahl, O.S.F.S., became the pastor. He served two terms as pastor, from July 2, 1970 to July 2, 1975, and again from June 3, 1976 to August 1, 1977. During his pastorate, the parish grew to 72 families.

On August 2, 1977, Father John Murphy, O.S.F.S., was appointed pastor. He directed the setting up of a parish picnic and

mobile home classrooms for C.C.D. purposes. By 1982 the parish had grown to 95 families, 40% of whom are converts in whole or part.

Tryon, St. John the Baptist

St. John the Baptist Church, founded in 1911, was the first church to be built in the then newly established Abbey Nullius, centered in the Benedictine Abbey at Belmont.

Although there was some question about locating a new parish in Tryon in 1911, the Abbey priests were gratified by the cooperation of both the Catholics and the non-Catholics in establishing the church there.

On October 22, 1911, the newly-constructed church was dedicated by Bishop-Abbot Leo Haid, O.S.B. Seated in the congregation at the time were Mr. and Mrs. Peter Hallahan, of Philadelphia, primary benefactors of the new church, which was dedicated to St. John the Baptist in memory of the Hallahan's son who had died the year before.

From 1911 until 1944 the Tryon parish was a mission parish served by Benedictine Fathers from the Abbey. In 1923 a rectory was built during the pastorate of Father John Manley. A chancery report of 1928 cited 12 "regular parishioners," plus another ten "floating members."

The original church building was 48 years old when it was almost totally destroyed by fire on June 25, 1959. Father Francis J. McCourt was pastor at the time, and with the help of neighbors he salvaged a few items, including some sacred vessels and vestments. The church bell fell from its tower to the front steps of the church. Shortly after a newspaper photographer took a picture of the bell, it mysteriously disappeared, its whereabouts unknown to this day.



Tryon, St. John the Baptist

During the post-fire recovery period, Church services were held in the rectory until, through a gradual but steady labor of love, the new building was ready for dedication by Bishop Vincent Waters on August 2, 1962. Father Joseph A. Kerin was pastor through the ground-breaking to the completion and dedication of the new church building.

The original rectory was in use until 1967 when the present rectory was purchased, and Monsignor Peter McNerney became the first pastor to live in the new building.

In 1982 St. John's parish was debt-free, an active parish in the Diocese of Charlotte. Father Guy E. Morse became pastor in July, 1982. From 1962 when the new

church building was completed and there were 53 registered parishioners, the congregation had grown until in 1982 there were nearly 300 members.

Wadesboro, Sacred Heart

Catholics of Wadesboro and Anson County worship in Sacred Heart Church on the corner of Rutherford and Morgan Streets. The building, church and rectory, with parish hall on the first floor, were the gift of Mrs. J. D. Horne and her daughters, Virginia and Elizabeth.

The first Mass was said in the building on August 31, and Bishop Vincent Waters dedicated the church on September 28, 1946.

Among the first Catholics in Anson County were General Atlas J. Dargan, a convert who became a prominent and influential lawyer who represented Anson County in both houses of the legislature. Early Catholics also included the family of Mr. and Mrs. Hugh Farrelly and Mrs. J. D. Horne. Mrs. Horne's father, Captain John Divine, was one of the organizers and first general superintendent of the Atlantic Coast Line System. The family came from Wilmington, which was at one time under the care of Cardinal Gibbons, who was Mrs. Horne's godfather.

In the early days, Mass was said once a month in the Farrelly home, and later in the Horne home, by Father Thomas Price of Wilmington, Father Griffin of Raleigh, or Father Grosse of Charlotte. In the 1940's Mass was said in the Moore Chapel and in 1941, during army maneuvers, in the Drake Theater.



Wadesboro, Sacred Heart

When Monroe and Wadesboro were entrusted to the Fathers of Mercy in 1942 by the Most Reverend Eugene McGuinness, Reverend Patrick Hanley, S.S.P.M., was appointed to care for Wadesboro, and said his first Mass there June 20, 1942, for the 12 people who were present. Sacred Heart parish, Wadesboro, remains the mission of Our Lady of Lourdes, Monroe.

Waynesville, St. John

Before 1900 Catholic services were held in Waynesville for summer tourists. There was no Catholic church and Mass was held in private homes and later in the ballroom of the old Gordon Hotel which stood where Winn-Dixie Super Market is today.

In 1925 Father Peter G. Marion of St. Lawrence in Asheville, purchased a home which was remodeled and opened as a mission in May, 1926, with 27 members. Father Bernard McDevitt was the first resident priest.



Waynesville, St. John

Father Ambrose Rohrbacker became pastor in 1938 and remained 12 years. He built a new church across the street from the old chapel on the site of a former Baptist Church and cemetery. The new St. John's Church was dedicated in 1941.

Father Rohrbacker also purchased the property adjoining the church which had been the Thomas home. He converted the home into a school in 1939, which was staffed by the Sisters of St. Francis of Milwaukee. The Dicus house, across the street from the school, was purchased and used as a convent for the Sisters who remained for 20 years. In 1944 a high school was added.

When Father Lawrence Newman became pastor, he built the new school which was dedicated October 30, 1956. During his pastorate, he started the following missions:

Our Lady of the Lake, Fontana—1951
St. William, Murphy—1952 (became a parish December 17, 1954)
St. Francis, Franklin—1953
Immaculate Conception, Canton—1954)
Mary, Mother of God, Sylva—1956

Father Vincent Erb became pastor of St. John's in 1957. He moved the rectory into the Thomas house and tore down the old rectory to make a playground for the school. In 1963 the school closed for a year. It was reopened by the Sisters of St. Francis of Tiffin, Ohio.

The Sisters of St. Francis withdrew from teaching in the school in 1979 and the Daughters of Charity came to take over, but stayed only one year. The school closed permanently that year.

Father Michael Hoban was pastor in 1980, and during his tenure, a contract was made with REACH program, which provided counseling and shelter for battered women and children in the building which had been used as the convent.

The Redemptorist Fathers took over the administration of the parish October 15, 1981. Father James R. O'Malley became pastor, with Father Vincent Paolucci as his assistant. Father William Heanue came as an assistant August 6, 1982. Father O'Malley was also named administrator of St. Margaret's parish, Maggie Valley, on June 6, 1982, with Father Michael Murphy as pastor emeritus.



Winston-Salem, St. Benedict the Moor



Winston-Salem, Our Lady of Fatima Chapel

Winston-Salem, St. Benedict the Moor

The parish of St. Benedict the Moor was established by Bishop Eugene McGuinness, of Raleigh, in 1940, to share the Catholic faith with the Black community of Winston-Salem. The parish was placed under the direction of the Franciscan Fathers with Father Ronald Scott, O.F.M., as founding pastor.

A local lawyer and his wife, Mr. and Mrs. Hosea Price, and approximately 11 other Black Catholics living in the area helped Father Scott in establishing the parish. On April 26, 1940, property for a church, parish hall and rectory was bought from the estate of Bishop Kyles of the AME Zion Church. This is the present site of St. Benedict's church and rectory. Until the building of the church, members gathered at the home of Mr. and Mrs. Price for Mass and meetings. The first Mass, however, had been celebrated November 24, 1940, at the Robinson Funeral Home.

Bishop McGuinness dedicated the new church on September 7, 1941. In August of 1943, Father Scott was given an assistant, Father Patrick Dalton, O.F.M., to help him in the ministry of the faithful.

The Sisters of St. Francis of Allegany, New York, came to Winston-Salem, and on September 7, 1946, opened St. Ann's Academy. The remainder of the estate of Bishop Kyles had been purchased for their convent. Bishop Waters dedicated the academy, convent and residence for girls on September 29 of that same year. In September, 1950, under the direction of the Sisters of St. Francis, St. Benedict's Grammar School was opened, with 116 students. By 1958 there were 250 enrolled. However, in 1979 St. Benedict's School was closed due to dwindling enrollment caused by integration, and many parents sent their children to other private schools in the city, including Bishop McGuinness High School.

Our Lady of Fatima Chapel was opened in downtown Winston-Salem in 1969, designated a "chapel of ease" and the chapel became a part of St. Benedict's parish. From 1970 to 1973, the Catholic community of

Kernersville was a mission of St. Benedict's also. In 1973, the mission in Kernersville became Holy Cross parish.

September 12-14, 1980, saw the celebration of the fortieth Anniversary of St. Benedict's parish. Bishop Michael J. Begley, Reverend Kevin Farrell, O.F.M., and Reverend Francis O'Rourke, pastor were celebrants of the Anniversary Liturgy. Father Wilbur Thomas and ministers of neighboring churches in Winston-Salem had opened the days of celebration with an ecumenical prayer service.

Winston-Salem, St. Leo Parish

The Benedictine Fathers from Belmont Abbey were the first to bring the Catholic Church to Winston-Salem. In 1885 there were three Catholic families in the city. In 1891 the first church was built by Bishop Haid, O.S.B., and Mass was offered once a month.

Father Michael McInerney, O.S.B. was the architect who designed the present church which was erected on the site formerly occupied by a large tobacco barn. The cornerstone was laid by Bishop William J. Hafey January 15, 1928, and Holy Mass was offered in the completed structure in 1929. In 1930 the 1000-pound bronze bell, purchased from St. Paul's Episcopal Church in the city, was hung in the tower of St. Leo's. The bell is inscribed with the words, "Glory to God in the highest," and in Latin, "I hasten the tardy."

Bishop Eugene McGuinness, in 1939, established a mission church, St. Benedict the Moor, for the benefit of the Black Catholics.



Winston-Salem, St. Leo Parish

In 1943 Monsignor Michael J. Begley, the first diocesan pastor of St. Leo's, opened the first parochial school, staffed by the Sisters of St. Joseph from Chestnut Hill, Philadelphia. Later the Sisters also conducted the Villa Maria Academy, dedicated in 1949, which became Bishop McGuinness High School in 1959. The school in the 1980's had 364 students. St. Leo's grammar school opened in 1954 and in 1982 had an enrollment of 320.

Of historic interest is the large crucifix above the main altar in St. Leo's Church. The corpus of the cross was carved by Anton Lang, noted for his portrayal of Christ for so many years in the Oberammergau Passion Play.

Monsignor Begley returned as pastor of St. Leo's in 1966 until 1971, while at the same time serving as Director of Catholic Charities for the Diocese of Raleigh. In 1972 he became the first Ordinary for the newly formed Diocese of Charlotte.

St. Leo's parish so expanded that Bishop Waters established two new parishes from St. Leo's—Our Lady of Mercy, and Our



Winston-Salem, Our Lady of Mercy

Lady of Fatima which is now a mission of St. Benedict's. In 1978 when the parish celebrated its Golden Jubilee, the 50th Anniversary of the laying of the cornerstone, there were 907 registered families, members of St. Leo's parish.

Winston-Salem, Our Lady of Mercy

Our Lady of Mercy Church on the south side of Winston-Salem originated in 1954 when it was anticipated that there would be many people from the North migrating to the area to new work assignments at the Western Electric plant.

Land was purchased on South Main Street and Monsignor Francis X. O'Brien, the first pastor, met with the new parishioners at St. Leo's Church in Winston-Salem to discuss getting the new community established.

One of the houses on the property was prepared for living quarters for the priest, with one room set up for the celebration of the first Mass on Sunday, June 27, 1954.

In a letter of August 11, 1954, Bishop Vincent Waters, Bishop of Raleigh, drew up the parish lines between St. Leo's and Our Lady of Mercy. At the time of the establishment, there were just a few parishioners, but within the first year the number grew to 235.

The parishioners planned and built a church/school complex, with the church in the basement of the structure and an auditorium and parish school consisting of a kindergarten and four classrooms on the second floor. Bishop Waters dedicated the complex September 22, 1957. According to a news report in the *Winston-Salem Journal* of September 23, 1957, the congregation had grown to over 600.

The Sisters of St. Joseph from Chestnut Hill, Pennsylvania, staffed the school. Their convent, also on South Main Street, was the former Rufus A. Spaugh home, where the late Moravian Bishop Spaugh grew up.

Monsignor Peter McNearny became the second pastor in 1959. He faced great financial difficulties, added to by the newly incurred debt on Bishop McGuinness High School which was dedicated in 1959. The population of the parish had not grown as anticipated, and when Our Lady of Fatima, a mission of Our Lady of Mercy since 1954, was established as a parish, many of the people were automatically in the newly established parish. In 1962 there were around 300 members, with a school enrollment of 120.

Monsignor Lawrence Newman became pastor in 1967. During his tenure, parish lines were redrawn by Bishop Waters and more people were enrolled in the parish. Our Lady of Fatima became a "Chapel of Ease," assigned to the pastoral care of St.

Benedict's parish.

Monsignor Newman, always interested in the Catholic schools, worked to increase the number of Catholic students, and was responsible for the enrollment of 340 students in the school's limited quarters. A Montessori School was started in one of the houses belonging to the church, and it was anticipated at the time to move the parish buildings to another area.

Monsignor Newman's hospitality was extended to Father Edward Sheridan, the new administrator of Bishop McGuinness High School in 1966. In 1977 Father Sheridan became the seventh pastor of Our Lady of Mercy Church. The parish decided to sell the Burke Mill Pond Road property which had been given to Monsignor Newman, and additional property directly across from the rectory and convent was purchased for possible expansion when it should be needed.



Interior of St. Joseph's Catholic Church, Mt. Holly—the oldest standing Catholic church in the state.

A service at Sacred Heart Convent Chapel, Belmont.





An older photograph of St. Joseph's Catholic Church, from Sacred Heart Convent Archives. Built in 1843, it received extensive renovation in 1975.



The altar of St. Joseph's.

CHAPTER FIVE

EDUCATION

Office of Christian Education

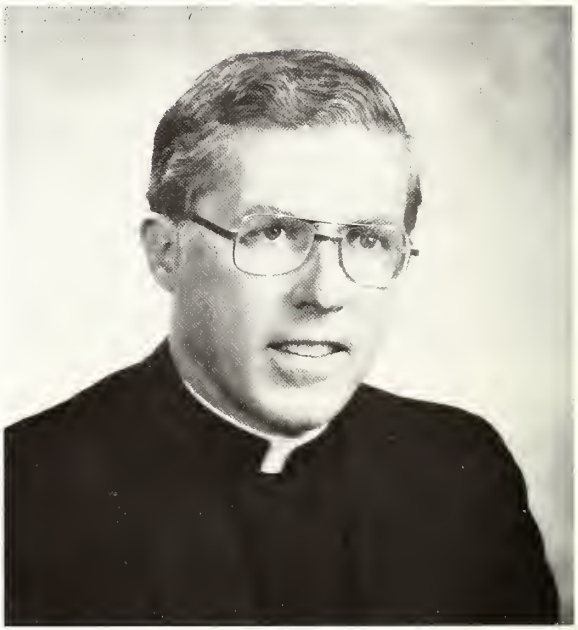
It is of great concern to the Bishop that in all the schools of his diocese—no matter what kind of schools they are or what grades are taught or whether or not they depend on Church authority—young people receive a solid religious and moral education and that they be thus sent into society as real Christians ready to serve as leaven to improve life, human fellowship, and the apostolate.

(GE 7,8,9)

Father Edward Sheridan, First Superintendent of Schools

Bishop Begley had the task of establishing a Department of Education in the new Diocese of Charlotte. He appointed Father Edward Sheridan as Superintendent of Schools, whose first concern was the separation of the Charlotte Diocesan parochial schools from those of the Diocese of Raleigh. Working in conjunction with Father Donald Staib, Superintendent of the Raleigh schools, by January 18, 1972, the two had acted upon:

1. Notification of State and National Catholic officials of the Division of North Carolina into two dioceses.
2. Review of the relationship of the Catholic School Office to various officials of the North Carolina Department of Public Instruction.
3. Preliminary plans for a joint visit of the two Superintendents to the offices of the State Department of Public Instruction.



Rev. Edward Sheridan

4. Plans to transfer records from the Raleigh office to the new Charlotte office.
5. A workable solution to the separation of the finances of the two school systems.

At the time of the opening of the Charlotte Department of Education, there were 18elementary schools,one private elementary and secondary school, and two high schools.The enrollment was 5,688elementary and secondary students, taught by 176 full-time and part-time personnel, including 94 sisters representing six religious communities.

Sister Marie Kelly

The first locations of the Department of Education in the diocese were Brevard, Monroe, and later Buchanan Street in Charlotte. In 1975 the education offices were moved to the Catholic Center on Morehead Street, Charlotte. Sister Marie Kelly, S.N.D., succeeded Father Sheridan as Superintendent of Schools in 1976.

Observance of Racial Equality

The Bishops of the Province of Atlanta issued a Pastoral Letter in 1971-1972 treating the subject of racial equality, because of continued court involvement and legal decisions on various methods of integrating local school systems.

Father Sheridan, in 1973, wrote to pastors and principals who operated the 21 schools in the diocese, "All our schools are contributing to the entire community and wish to be of service to the local community and to help with the observance of the law." He continued with suggesting possible procedures which would prevent the schools from being looked upon as "havens or escapes from the observance of the law of the United States":

1. Refusal to enroll any student scheduled for transfer to another school in keeping with the law . . .
2. A requirement for all parents enrolling children to write a statement explaining the reason for enrolling the student in the Catholic school system . . .
3. Copies of statement of purpose to be kept in the file of each child of that family.

Diocese Board of Education Established

In 1973 the Diocesan Board of Education, with a memberhsip of nine persons, was established under the direction and guidance of Father Sheridan. The Diocesan Board is the primary policy-making body for total religious education within the Diocese of Charlotte, and derives its authority from the Bishop. The purpose of the Board of Education is to provide through its policies the programs for total religious education. The decisions formed by the Board and approved by the Bishop are binding throughout the Diocese of Charlotte.

Presently there are 14 members of the Board, geographically, racially, and ethnically representative of the Catholic community. Membership includes one elected

representative from each of the vicariates, two priests chosen by the Priests' Senate, one from a parish with a parochial school, and one from a parish without a school; two religious women chosen by the Sisters' Senate, one from a parish school staff, and one not on a school staff; and two members appointed by the Bishop. Mr. Jack Neerinex was serving as president of the Board in 1982.

In November, 1977, The Diocesan Board of Education passed a resolution to change the name Office of the Department of Education to Office of Christian Education, to include the concept of total education, not just the schools. The Office of Religious Education is an essential and well integrated part of this total education and the two departments work closely together. Many parishes have their own local Education Commission, responsible for total education in the parish, and these profitably relate to both the parish and the Office of Christian Education.

Mission Statement for Catholic Schools

The purpose of Catholic Education is to train the total person in a Christian environment with respect to the uniqueness of the individual. In 1978 the Superintendent of Schools asked for cooperation of schools throughout the diocese in developing curriculum guidelines. Administrators, faculties, and parishes worked together to formulate a Mission Statement for Catholic Schools:

> The mission of the Catholic schools in the Diocese of Charlotte is to proclaim the Good News of the Gospel and to develop each person spiritually, intellectually, emotionally, socially and physically, so that each student is prepared to live and serve in a changing society as a self-respecting and responsible citizen. The Catholic school's purpose is to create an environment in which the teachings of Jesus Christ are promoted and proclaimed as the basis of values they teach and uphold.

Accreditation by State Board of Education

In February, 1978, the Diocesan School Board directed the Superintendent of Schools to begin a two-phase accreditation process in the schools of the diocese. Phase I was a study for the Diocesan Board in which schools were examined to determine how they complied with the Documents of the Church in implementing a Christian education, and Phase II was a study and evaluation for the North Carolina Department of Public Instruction.

Principles and standards for accreditation of the Diocesan schools were established, and visiting committees evaluated their findings and reported to the school administrator, to the Schools' Office, and to the Diocesan School Board. The study for State accreditation required a completely comprehensive education plan for the Catholic schools of the Diocese of Charlotte. It included situation analysis of the history and organization of the Diocese, instructional programs, the testing program, career education, personnel, resources, finances and budgeting, continu-

ing objectives, and plan of evaluation.

On July 3, 1980, the State of North Carolina Superintendent of Public Instruction communicated the following to Sister Marie Kelly, Superintendent of the Charlotte Diocesan Schools:

Dear Sister Kelly:

We are pleased to advise that the Catholic Schools of the Diocese of Charlotte are accredited (Level I) on July 3, 1980, by the State Board of Education in recognition that the school system has developed and is implementing a comprehensive educational plan which results in improved learning for students.

This notice is given in accordance with a review of the comprehensive plan based on current policy, procedures and criteria for accreditation (Publication No. 454,469) and upon recommendation of the State Accreditation Committee. There will be periodic reviews of the accreditation status based on the progress made in implementation of the plan and significant progress toward meeting specific objectives stated in the plan.

Accreditation by the State Board of Education is a tribute to the aspirations of the community and to the dedication and efforts of the patrons, the students, and the staff of your school administrative unit. We commend all who have participated in this achievement and share with them the satisfaction that comes with this accomplishment.

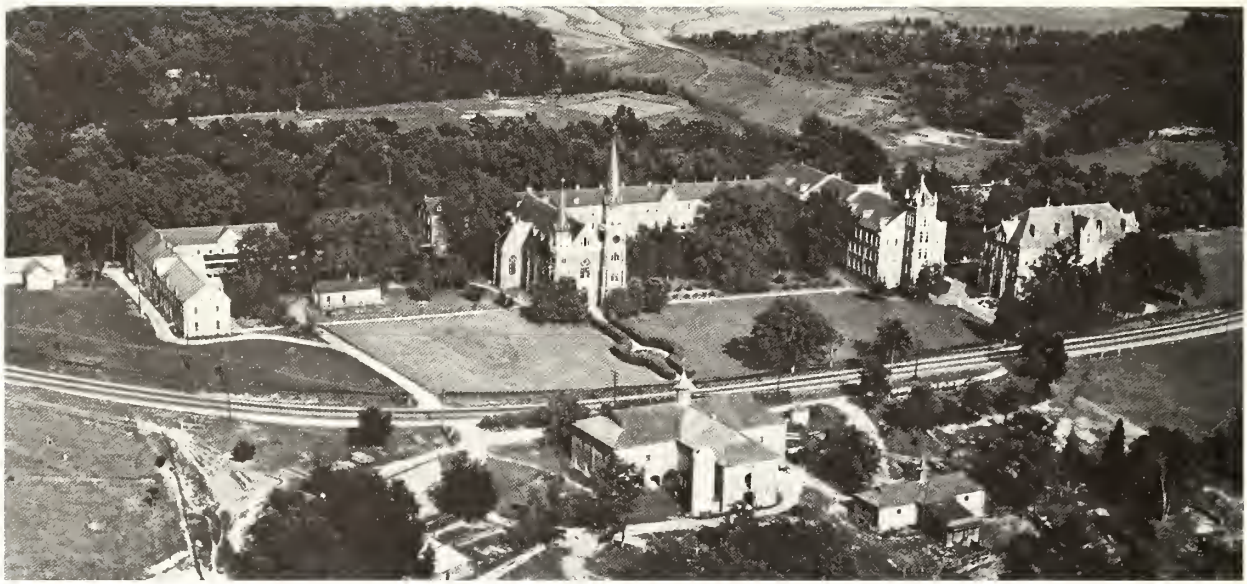
Accreditation is not merely a recognition of what the school system has done; it is of greater significance as a recognition of what the school system is doing and will do. We are confident that the challenge to provide a better educational opportunity for children and youth will continue to command the interest and efforts of all concerned.

Sincerely yours,
s/ A. Craig Phillips
Superintendent of Public
Instruction

Annual Report 1981-82

The annual report of the diocesan schools for 1981-1982 from the Office of Christian Education showed a total of 15 elementary schools and two high schools, with 249 full-time and 47 part-time teachers. There were 4,997 students in the 17 schools, with a loss over the past four years of 191, a loss of 222 in the elementary schools and a gain of 31 in the secondary schools. The report showed a greater number enrolled in the primary and intermediate grades, reaching a peak in grade six. The number of students enrolled decreased each year after grade six.

Because of declining enrollment, financial difficulties, or other factors, it became necessary within the past decade to close the following schools: Asheville Catholic High and Our Lady of the Miraculous Medal, St. Mary's Parish, Greensboro, closed in 1972; St. Benedicts', Winston-Salem, 1979; St. John's, Waynesville, 1980; Christ the King, High Point, 1981. In 1980 St. Joan of Arc and St. Eugene Schools,



This aerial photograph of Belmont Abbey College was taken c. 1940. In the foreground are the farm buildings and barns. Garages and the Abbey Press are at far left. Saint Leo Hall is at right. The Monastery-College Building forms a frame for the Abbey Cathedral of Maryhelp, which stands at center campus.

Asheville, consolidated to become Asheville Catholic Community School.

Catholic Colleges

Besides the elementary and secondary schools of the diocese, there are two colleges which operate independently of the Catholic School Office, and are not a formal part of the diocese structure, but relate to the bishop in their commitment to the Diocese of Charlotte Missions Statement for Education. Belmont Abbey College is a four-year liberal arts college in the Benedictine tradition. The college, in order to be true to its identity, must present the Christian message as it represents the Church and must display a commitment to the people of God so as to give meaning to life. Sacred Heart College, Belmont, is



Gate at entrance to Sacred Heart Academy, erected about 1903. It was knocked down accidentally in 1963.



Before dams were built along the Catawba to furnish power for the mills, the river was very shallow and one crossed by means of a raft. With this many students assembled on a raft, it is reassuring to know the water is but a foot deep.

a four-year, co-educational liberal arts college conducted by the Sisters of Mercy of Belmont. Sacred Heart College is called upon to build up a culture which includes everything that is at the service of man.

At our Catholic colleges students experience the high point of their formation as adults. Here they acquire knowledge and skills for a successful career in this life. They also learn about the higher moral and spiritual values so important for them and for society.

To this end, strong campus ministry teams in both schools involve the students in the practical aspects of their Catholic faith. They schedule Masses and devotions under the guidance of their chaplains and plan and attend lectures, concerts, outings and other events.

Vision Statement

The Diocesan Board of Education in 1981 submitted a resolution to the Diocesan Pastoral Council, asking that the Council develop a Vision Statement which would express future directions for the Church of Charlotte, and that the Diocesan Commissions be mandated to develop that vision in on-going planning. The Diocesan School Board developed and formulated the Mission Statement for Education to be acted upon later by the Diocesan Commissions:

> The Church's educational mission is a vital part of the mission of Jesus Christ. The Diocese of Charlotte shares in this mission, remembering that Jesus was prophet, unifier, and servant. There-



Students of Sacred Heart Academy in 1917.

fore its mission includes a three-fold ministry; proclaiming and teaching the Word, building community, and serving the needs of all peoples.

Office of Religious Education

The same year the Diocese of Charlotte was formed, 1972, the National Conference of Catholic Bishops issued their pastoral message on Catholic education, "To Teach As Jesus Did", based on the Second Vatican Council's *Declaration on Christian Education*. Parishes of the new Diocese of Charlotte had been following the program of the Confraternity of Christian Doctrine which was to give way to a new vision and emphasis on : the message revealed by God, which the Church proclaims; fellowship in the life of the Holy Spirit; and service to the Christian community and the entire human community.

Development of Religious Education

Bishop Begley appointed Father Ron McLaughlin as part-time director of the Office of Religious Education in 1972. He was assisted by the Mission Helpers of the Sacred Heart of Winston-Salem, who operated from their convent in that city, and traveled to parishes throughout the diocese training volunteers to the program. Sister Gilmary Dages, M.H.S.H., became

director of the department in 1974, and the catechetical services expanded to include involvement of parents and other adults and ministry to youth. Sister Jeanne Marie Kienast, R.S.M., became Director of Religious Education in 1976, and the office was moved to the Catholic Center, Charlotte.

Media Center

It was at the time of this move that the Offices of Catholic Schools and Religious Education began a combined effort to provide total quality education on the parish level. The offices began work toward developing a media center which provides audio-visual materials, books, periodicals, tapes, and other information to teachers and catechists. Over a hundred persons, both Catholic and non-Catholic, visit the Center weekly, and an estimated 80 percent of the parishes and schools in the diocese make use of these resources. Judged by visiting educational consultants as one of the finest diocesan media centers, the facility is in constant use in providing information and assistance. Between 40-45 non-Catholic churches use the media material, fulfilling the mission of ecumenism and evangelization.

Handbook—1979

In 1979 the Office of Religious Education produced a comprehensive Handbook to aid parish directors and coordinators in their ministry. The Handbook contains information on catechist certification, commissioning of the catechist, resources for Religious Education and courses in theology, and other pertinent references.

The staff of the Office of Religious Education in the early 1980's was Sister Melissa Hester, I.H.M., elementary consultant; Sister Carolyn Mary Coll, R.S.M., directing youth catechesis; and Sister Jeanne Marie Kienast, R.S.M., Director, and consultant for adult enrichment.

Goals of Religious Education

Working together, the staff members strive to provide: formation training for volunteer catechists and those teaching in Catholic schools; training for parish coordinators so parishes unable to hire professional directors will still have quality programs; assistance to parishes in setting up programs for adults; a strong working relationship between their office and the Diocesan Liturgical Commission; assistance to parishes in implementing the Rite of Christian Initiation of Adults to be used as a catechumenal model for sacramental preparation; a strong bond with the Youth Ministry Office and Family Life Commissions; and assistance to parishes in implementing the diocesan sacramental guidelines, especially the Sacrament of Confirmation.

Staff members also strive to develop in parish DRE/CRE and catechists an understanding of catechesis as faith formation. They emphasize "information", "formation", and "transformation", pointing out that the "information" and "formation" are the responsibilities of parents, parish and catechists; "transformation" is in the hands



Sacred Heart Academy, class of 1893.

of God.

Emphasis on continued adult enrichment has been in keeping with the guidelines contained in the National Catechetical Directory that adult programs are to be the norm for all other catechesis. It is the belief of the staff of the Office of Religious Education that unless parents continue to grow in the knowledge, love, and understanding of God and the Church, programs for children and youth will have no lasting benefits.



Belmont Abbey College saw two-thirds of its classroom/dormitory building destroyed by fire May 19, 1900. Only the brick shell remained. It was entirely rebuilt that summer and school opened on time in September.



The Rev. Father Michael Joseph McInerney, O.S.B., designed more than 500 buildings, many of them churches in the Carolinas. His professional career spanned more than 60 years. He died in 1963 and is buried at Belmont Abbey, beside his fellow monks.



(left)

The Grotto of Our Lady of Lourdes at Belmont Abbey is the only pilgrimage shrine in the state. It was built in thanksgiving for the cure from typhoid of the Rev. Francis Meyer, O.S.B., who was later pastor of Saint Peter's Church, Charlotte. At the top of the picture, taken in 1894, the Abbey Church can be seen.

CHAPTER SIX



January 19-20, 1980, Youth Ministry Center. Fifteen youth leaders, representing eight of the nine Vicariates of the Diocese of Charlotte, meet with Ms. Julie Rochelle and Father Jeff Burton, S.J., to form a Diocesan Youth Board.

YOUTH MOVEMENT

Youth Ministry

When the Diocese of Charlotte was formed in 1972, Father Edward Sheridan was serving as CYO director, and the Office of Youth Ministry became an outgrowth of the Office of Education.

In 1974-1975, Youth Ministry was seen to be among the four greatest needs of the new Diocese by the Diocesan Assembly. In response to the need, Bishop Begley appointed Father Wilbur Thomas, Father Jeff Burton, S.J., and Jay Reynolds to a diocesan team to study and begin to implement the "Vision of Youth Ministry" as set forth by the United States Catholic Conference. Sister Faith Engle, M.H.S.H., of the Office of Religious Education, with a Youth Ministry advisory board, introduced a number of new programs, including DISCOVERY. Father Thomas continued to develop the SEARCH program, assisted by Members of the laity. Out of these early efforts in developing the ministry came the first major Diocesan Youth Conference attended by 173 young people at Our Lady of the Hills Camp in Flat Rock, in August, 1977.



August 1982 at the Youth Ministry Center.



Creative action at Our Lady of the Hills Camp.

Our Lady of the Hills Camp

Of great impetus to the ministry was the appointment, in 1979, of Father Jeff Burton, S.J., and Julie Rochelle as full-time directors. The same year saw the acquisition of a building at Our Lady of the Hills Camp which has become a year-round Youth Center, where all the programs may be carried on, with a permanent facility for the staff.

Diocesan Youth Council

A Diocesan Youth Council initiated in 1979, is composed of two delegates and two alternate delegates from each of the nine Vicariates. The Council meets twice a year with the Youth Ministry staff to evaluate programs and make suggestions.

The Ministry has grown as more and more youth are reached. In 1979, two CHALLENGES served 58 youth (9-10th



Fiercely competitive action at Our Lady of the Hills. Camp provides an effective outlet for high energy levels.

grades); in 1980-1981, four CHALLENGES reached 210 youth. IN 1978, four SEARCHES touched 120 youth (11-12th grades); in 1980-1981, six SEARCHERS touched 210 youth. Youth Conference attendance has risen yearly from 173 in 1977 to 367 youths and their leaders in 1981.

Three Regions Originated

To help parishes better serve the needs of their youth, the three full-time Ministry Staff in 1981 planned to subdivide the Diocese into three regions in order to facilitate visiting parish pastors, youth ministers, schools and youth groups:

Region A - Vicariates of Smoky Mountain, Asheville and Boone were visited by Mike Hagarty

Region B - Vicariates of Albemarle, Gastonia and Charlotte were served by Kendra Wolfe

Region C - Vicariates of Hickory, Winston-Salem and Greensboro, by Father Jeff Burton

In summer, 1981, the Youth Ministry of the Diocese hosted a Christian Leadership Institute in Belmont. Over 125 youths and youth ministers, representing six southwestern dioceses attended. Also, at a 1981 convention of the National CYO, in Milwaukee, the Diocese of Charlotte was represented by 30 youths who prepared and offered a liturgy for the 400 convention participants from Region 4.

Throughout the school year, in particular, the Ministry offers:

1. A successful SEARCH program for Juniors and Seniors.
2. An outdoor CHALLENGE program for Freshmen and Sophomores.
3. A one-day Discover Retreat for 7th and 8th graders. The staff assists in training the young adults and youth who conduct this experience on a parish or vicariate level.
4. A clown and puppet ministry offered at the parish level.
5. Service days and weekends throughout the year in the new 1982 AIM program.
6. Ministry to Boy Scouts, Girl Scouts, and their leaders, as well as re-establishing the Catholic Committee on Scouting.
7. An annual Youth Ministry Conference at the Camp in May, which gathers together around 350 youth and their leaders.
8. Team Training for Youth Ministers, Youth Council, SEARCH Retreat Leaders, and young adults involved in CHALLENGE and DISCOVER ministries.
9. Christian Leadership Institute in August, 1982.

"Youth Ministry, It's Happening," is a Diocesan Newsletter published by the ministry four times a year to help share ideas and programs with all the parishes.

Campus Ministry

There had been religious ministry to most of the State colleges and universities, and to Catholic and private colleges and universities before the Diocese of Charlotte was formed in 1972. With the growth and development of the public institutions of UNC-Charlotte, UNC-Greensboro, Western Carolina University and Appalachian State University, Catholic student population on North Carolina campuses grew until in the 1980's about 10 percent of the North Carolina student body was Catholic.

Father Wilbur Thomas became the first part-time director of Campus Ministry in 1974. Father Bob Carr, C.S.P., followed him in the work until in 1977 Father George Kelly, C.SS.R., became director.

Father Kelly, with Jay Reynolds, began the Encounter with Christ weekend retreats for college students, which has become a popular and fruitful activity in drawing college students closer to God and to one another.

There are 22 campus ministers working in the 25 State colleges and universities and in the Catholic and private colleges of the Diocese. In the smaller, private colleges the ministry is the responsiblity of the local

parish where pastors and parishioners provide what service they can.

Father William Kelly, S.J., became full-time Director of Campus Ministry in November, 1981, with the ministry service extended to students, faculty and their families, and to administrative personnel. The following programs are offered:

Diocesan Retreats - "Encounter With Christ"
Social and Spiritual Groups for Prayer
Engaged and Marriage Encounters
Community Social Action Projects
Representation on Parish Councils and Commissions
Teachers/Aides/Students in Religious Education Program
Lay Ministers/Lectors/Musicians in Liturgical Worship
Participation in Ecumenical Campus Ministry

Bishop Begley in one of his favorite moments— enjoying the company of children.



CHAPTER SEVEN

CATHOLIC SOCIAL SERVICES

The Bureau of Catholic Charities of the Diocese of Raleigh, North Carolina, was incorporated on April 24, 1948. The Incorporators were Bishop Vincent S. Waters, Father A. R. Freeman, Father Michael J. Begley and Father Francis K. O'Brien. Bishop Waters designated Father Michael Begley to act as secretary at Board meetings.

At a Board of Directors meeting in May, 1949, Father Begley proposed the establishment of a branch office of the Bureau of Catholic Charities at Charlotte, North Carolina. It was also proposed at this meeting that the Missionary Servants of the Blessed Trinity, a community of professionally trained social workers, be invited to provide case workers and supervisors for this office.

Missionary Servants of the Most Blessed Trinity

It was reported in June, 1950, at the Board of Directors' meeting (Bishop Waters, Reverend Michael J. Begley, and Reverend Francis K. O'Brien) that the Missionary Servants of the Most Blessed Trinity had accepted the invitation to serve in the branch office at Charlotte, and that an annex to "present property now known as St. Peter's rectory" be constructed for offices for the Bureau.



Sister Gail Lambert, Trinitarian, with a refugee child.

In 1955 Monsignor Michael J. Begley served on the Board of Directors with Bishop Waters, Bishop James J. Navagh, Reverend George E. Lynch and Reverend John A. Regan. At the 1955 meeting Monsignor Begley asked that the Missionary Servants of the Most Blessed Trinity in Charlotte be freed from parish assignments and work for the Bureau of Catholic Charities only. His Excellency, Bishop Waters, also asked that an advisory board be set up in Charlotte.

Monsignor Begley reported at the meeting of the Board in 1960 that the Missionary Servants of the Most Blessed Trinity, also known as the Trinitarian Sisters, had moved to new offices at 1021 Kenilworth Avenue, Charlotte, and that two projects needed immediate implementation:

1) Unmarried Mothers Program, and 2) The Aged Program.

Catholic Social Services, Inc.

At a special meeting of the Board of Directors in March, 1962, Bishop Waters and the Board resolved that the name of the corporation, Bureau of Catholic Charities of the Diocese of Raleigh, be changed to Catholic Social Services, Inc., and that the address of the registered office be 1021 Kenilworth Avenue, Charlotte, with Very Reverend Michael J. Begley as its initial registered agent. At that time Monsignor Begley was vice president and treasurer of the corporation.

In 1972, after the new Diocese of Charlotte was formed and Bishop Michael J. Begley became the first Ordinary, he reorganized the Catholic Social Services for the Diocese of Charlotte and appointed Reverend Thomas Clements to replace himself as Director. Father Clements, along with the Trinitarian Sisters, continued to provide social services for the 46 counties within the new diocese. Since May, 1973, Catholic Social Services of the Diocese of Charlotte, North Carolina, Inc., has been licensed by the State Department of Human Resources of North Carolina as a child caring and placement agency. In January, 1975, CSS relocated from Kenilworth Avenue to the Catholic Center, 1524 East Morehead Street, Charlotte.

Team Ministry Introduced

When Trinitarian Sisters, Sister Gail Lambert, Sister Frances Sheridan, and Sister Barbara DeMoranville came to Charlotte in 1975 from the Diocese of Harrisburg, Pennsylvania, they introduced a new organizational model known as a Team Ministry Model. As a Team they "...agreed to take mutual responsibility for planning, administering, developing and delivering social services." Father Thomas Clements, pastor of Sacred Heart Church, Salisbury, continued as Director of CSS and shared in this collaborative model of Team Ministry.

Increasing Areas of Concern

In 1975-1976 the Diocesan Pastoral Council asked the CSS to become involved in Council structure, function and efforts. Sister Gail served as chairperson of the Family Life Commission, and Sister Barbara as chairperson of the Community Life



(left to right) Sister Barbara DeMoranville, MSBT, Sister Gail Lambert, MSBT, and Sister Beth Baker, MSBT, Trinitarians.

Commission, in planning for family life and community life needs in the diocese. It was also agreed by Bishop Begley and the Committee that the Campaign for Human Development should come under the direct supervision of the Social Concerns aspect of Catholic Social Services. Sister Frances served as chairperson. This same year the Respect Life Program followed a structure similar to the CHD Program and Sister Barbara became Diocesan Chairperson of Pro-Life Activities. All this involvement called for expanding demands in the Problem Pregnancy programs in 1976, and in the Natural Family Planning Program.

First Congress on Social Ministry

In March, 1976, Catholic Social Services First Congress on Social Ministry was held in Morganton. One purpose of the Congress was to detect people in the diocese who would become knowledgeable and willing to assist with social needs. In 1977 a second Social Concerns Congress was held, based on a model for ministry developed by Sister Gail Lambert.

Scope of Mission of Catholic Social Services

Bishop Begley's *Ad Limina Report*, presented to the Holy Father in 1978, listed the scope of the mission of the Catholic Social Services as, 1) Indirect Ministries of administrative responsibilities and planning, and 2) Direct Ministries, Family Life Ministry and Social Concerns Ministry. The Direct ministries were further divided into:

A. Family Life

1. Marriage and Family Counseling Program
2. Problem Pregnancy Program
3. Specialized Foster Home Program
4. Adoption Policies and Procedures
5. Christian Family Life Enrichment Program
6. Natural Family Planning Program
7. Widowed, Separated and Divorced

B. Social Concerns

1. Refugees and Resettlement
2. Parish Model for Social Ministry
3. Pro-Life
4. Campaign for Human Development
5. Disaster Relief

In 1977 Catholic Services with its traditional help in problem pregnancies, adoptions and other social concerns, made outreach efforts to work with Birth Choice/ Birth Right volunteers throughout the diocese.

Refugee Program

Sister Frances Sheridan became Director of the Refugee Program when it became a priority problem for CSS, and a corps of professionals and volunteers was needed for the work. In 1977 the United States Catholic Conference, in conjunction with CSS, agreed to the hiring of Jay Reynolds as Refugee Coordinator to oversee the arrival of new refugees and assess the needs of refugees already re-settled. The Indo-Chinese population refugees, arriving at an average of 15 to 20 a month in 1975-1976, leveled off to 5 to 10 by 1979.

Social work students from Sacred Heart College did their internship with CSS, and volunteers from Belmont Abbey College helped to keep the refugee work operating efficiently. In 1979 President Carter again raised the Indo-Chinese quota, and since CSS was committed to accepting more refugees, it was necessary to make requests for volunteers from the larger community. St. Andrew Presbyterian Church, Charlotte, leased their manse, rent free for a two-year period, to help with the housing of refugee offices. Metrolina Baptist subsidized a bookkeeper, and Presbyterian churches of Charlotte sponsored a full-time staff person to help coordinate volunteers. In June, 1980, 180 refugees had arrived for that six-month period alone - an average of one a day. Sister Frances, Jay Reynolds and other staff members concentrated on efforts of resettlement of the refugees both in the immediate area and outside of Charlotte.

Diocesan Disaster Program

Sixteen counties of Western North Carolina were declared Federal Disaster Areas as a result of severe flooding in November, 1977. Sister Frances, through her position in Social Concerns, directed the Diocesan Disaster Program, worked with an ecumenical group, and served as chairperson on the Diocesan Flood Recovery Committee, recruiting monies, and volunteers to channel into the ecumenical flood recovery efforts.

Diocesan Census

In 1978 Bishop Begley asked that a diocesan census be taken. The DPA suggested that the Diocesan Community Life Commission, of which Sister Barbara DeMoranville was chairperson, should be responsible for undertaking the work. Sister Barbara directed the project and in April, 1979, the census was completed.

Catholic Engaged Encounters

Sponsored by the Family Life Commission, Sister Gail Lambert and Sister Barbara DeMoranville initiated Catholic Engaged Encounters in 1978-1980. Father Thomas Clements was leader and team member with two married couples at the first Encounter in November, 1978, on the campus of Queens College. Sister Gail also began coordinating Family Weekends for

both one-parent and two-parent families.

Accreditation Council

Sister Gail was asked by the President of the National Conference of Catholic Charities to be a member of the Region D Accreditation Council of the National Council of Catholic Charities Commission on Accreditation in 1979, for a three-year term of office. Such participants are called upon to serve as members of the peer review teams conducting the accreditation review, and to make site visits to agencies applying for accreditation.

The Catholic Social Services Staff of Charlotte, in its earliest years, met several times in the year with the Raleigh Diocesan Staff to exchange ideas, be up-dated, and to maintain sustained cooperative relationships. In 1979 both services mutually agreed that they had sufficient understanding of each other's programs to be supportive one to the other, or to cover in an emergency, so their regular meetings were discontinued, with the understanding that they would meet in the future when they found it conducive to their needs.

Social Concern Congresses

In February, 1979, Catholic Social Services sponsored the Fourth Social Concerns Congress at St. Benedict Church, Winston-Salem. The theme of the Congress was "Call to On-Going Action." The Fifth Congress, in 1980, in conjunction with the Peace and Justice Committee and the Education Department sponsored a special workshop related to labor and management.

Year of the Family-1980

The Year of the Family was celebrated in 1980 and Catholic Social Services fostered and sponsored numerous family-related activities. Lay members shared diocesan leadership with the Family Life Commission for the year, and Sister Gail provided liaison between Bishop Begley and the Commission. Sister Gail was asked by Bishop Begley to represent him at the North Carolina preparatory sessions for the White House Conference on Families. Sister Gail served on the sub-committee for drugs.

Advisory Board of Directors

The Administrative Team decided in 1980 to reconvene an Advisory Board of Directors for Catholic Social Services. Early in CSS history there had been such a board but it had become inoperative through the years. The newly organized Advisory Board of Directors included consultants and others knowledgeable and supportive of the work of CSS. The first meeting of the Board was in March, 1981. At the June meeting it was announced that Sister Barbara DeMoranville had been missioned to Montgomery, Alabama, and would leave the Charlotte Administrative Team after six years of dedicated service in the Diocese of Charlotte.

Expansion of Services Imperative

By the end of 1981 the staff of CSS at the Charlotte office had expanded to include several lay and religious workers, apart from the sizeable increase of workers at the refugee office. The State of North Caro-

lina had contracted with CSS for services to the refugee population of the 46 county area. It became imperative that the Charlotte office should expand services, especially in the far Western part of the State because of growing need and requests for service.

Western Branch Opens in Asheville

The Western Branch of Catholic Social Services of the Diocese of Charlotte opened on January 4, 1982, in Asheville. The office serves a 12-county area. Sister Gail Lambert, MSW, facilitated the planning for the new office and served as the Administrator. She spent at least one day a week in the Asheville office.

The Asheville Branch Office includes administration and coordination of public relations in Asheville and the Smoky Mountains, with the direction of services similar to those offered in the Charlotte office, with the exception that Social Concerns issues remain Charlotte based because of staff limitations. Parish and community outreach, with contact and the visiting of Human Service agencies in the two vicariates, with compiling and up-dating of all available regional services, will greatly facilitate the presence of Catholic Social Services in the newly located satellite office.

Plans are under way to assess the needs of the Greensboro and Winston-Salem Vicariates with a view of opening a branch office of CSS in those areas in 1983.



The family of Ly Duc Binh, who arrived in the United States July 2, 1979. Interpreter Lorn Tran is at left.



In 1974 Bishop Begley visited Evarts, N.C. during a miners' strike that had gone on since the preceding summer, "to get an impartial view of this difficult situation." Houston Elmore of the United Mine Workers of America is the man at right.

CHAPTER EIGHT



Men's Cursillo, Kernersville

RENEW MOVEMENTS

The Cursillo Movement

The purpose of the Cursillo Movement is to evangelize and strengthen people to work in parish organizations and to provide group leaders whose mission is to spread the Good News.

The year 1982 marked the 25th anniversary of the Cursillo Movement in the United States. In 1962 Bishop Vincent Waters, of Raleigh, made a Cursillo weekend and initiated plans for holding a Cursillo in the diocese. Conducted by a Baltimore team, the first weekend Cursillo

was held at St. Gabriel's Church in Charlotte, in July, 1963. Among the team members was Father Joseph Gossman, who later became Bishop of Raleigh.

The second Cursillo was held at Notre Dame High School in Greensboro. The movement grew greatly from 1963 to 1968. The women's second Cursillo, the first given by a North Carolina team, was conducted at Sacred Heart College, Belmont, in July, 1965.

Father William Pharr and Monsignor Michael J. Begley were leaders in forming a secretariat, comprised of priests and lay people, which works within the diocese to keep the movement functioning with ardor and vigor. The secretariat organizes the weekends, helps conduct the exercises and keeps updated with newer aspects of the Cursillo.

When the Diocese of Charlotte was established in 1972, Bishop Michael J. Begley continued his close personal interest in the Cursillo. Father Pharr and Father Anthony Kovacic formed the first diocesan secretariat. Father Kovacic became the spiritual director in 1976; he was succeeded by Father Thomas Walsh in 1979.

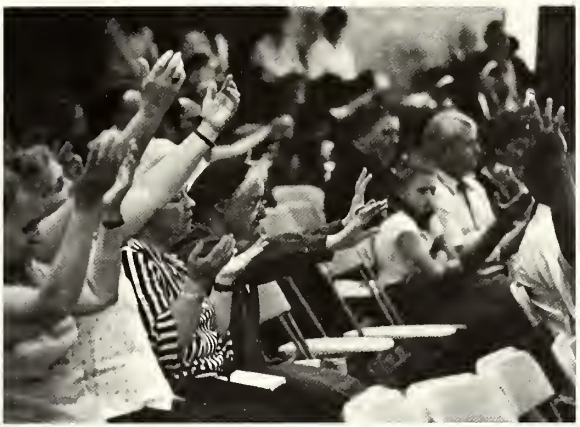
Both the Raleigh and Charlotte Diocesan Cursillos are members of Region VII of the national movement and North Carolina members have helped conduct workshops in Southeastern United States. Within the past decade, the Diocese of Raleigh and the Diocese of Charlotte have held over 80 weekend Cursillos and the Diocese of Charlotte has assisted in the establishment of Cursillos in South Carolina and in the Episcopal Church in North Carolina and Virginia.



Musician gives praise during Saturday afternoon session at the 1982 Charismatic Conference, Belmont.

The Charismatic Movement

Around the year 1966, a small group of people making a retreat at Duquesne University were "enlightened by the Holy Spirit so that their lives changed in a profound way." This group began to witness to God's love and the resurrection of Jesus so that they wished to share their experiences with others. They went to Notre Dame and to Ann Arbor, Michigan, to spread their story



Charismatic Conference 1979

and the movement "exploded" in both Catholic and Protestant churches.

In 1971, before the Diocese of Charlotte was formed, Bishop Waters had encouraged formation of prayer groups in the Diocese of Raleigh. At that time, there were existing non-Catholic prayer groups in the State, but the first Catholic Charismatic prayer group originated in Charlotte in 1971. The Movement grew as the Diocese of Charlotte was created in 1972 and a set of guidelines was formulated in 1976 by the Diocesan Service Team under the guidance and approval of Bishop Michael J. Begley.

Bishop Begley had encouraged the Movement from the beginning. At the first Diocesan Conference on the Charismatic Renewal in the Catholic Church, held at Sacred Heart College, Belmont, in 1975, the Bishop's keynote statement included, "We all have a common desire and hope for a renewed interest in prayer—both private and group prayer."

The Movement expanded in the diocese and the Diocesan Service Team prayerfully reviewed their guidelines and revised and updated them in 1980.

The purpose of the members, as given in the "Diocesan Profile" is to seek the direction of the Holy Spirit, with the discernment of the Church, and to promote spiritual growth and personal relationship with Jesus.

Working to fulfill the intent stated in their purpose, the Diocesan Service Team offers programs to foster the spiritual growth in the diocese:

1) A major conference each September
2) Spring conference and retreat
3) Invitation of national speakers into the diocese
4) Other smaller conferences and seminars
5) Days of renewal
6) Regional days of prayer
7) Diocesan communications
 a) Newsletter
 b) Tape-lending library
8) Workshops
9) Formation of prayer groups
10) Prayer support for the diocese under the guidance of the Bishop

The organizational structure of the Movement was modified in 1980 to divide the diocese into four geographical areas. Each Area Service Team relates directly to the Diocesan Level Service Team, as well as to each of the individual prayer groups in its own particular geographic area. In 1982, there were 18 such individual prayer groups in the diocese, working in con-

formity with each other and with the Area and Diocesan Level Service Teams.

Mrs. Mary E. Beatty has been a source of inspiration behind the Charismatic Movement since its initiation, and her dedicated labors in spreading the Good News have sparked the Movement. There were at least 1000 members in 1982.

Over 300 people from the Diocese of Charlotte attended the Charismatic Renewal Retreat at Maggie Valley in May, 1982, where Bishop Begley reminded the retreatants of their need to "...stand up and be counted for the nurturing of vocations."

Father Alvin Illig, C.S.P., Executive Director of the National Conference of Catholic Bishops' Committee on Evangelization, offered the members of the Movement guidance at the Annual Conference held at Sacred Heart College in Belmont, in September, 1982, where these modern-day apostles met in preparation for going out to help evangelize the diocese—and the world.

A group of young people enjoy the Sunbelt II Conference in 1979.



CHAPTER NINE

LITURGY

Shortly after the erection of the Diocese of Charlotte in 1972, the Diocesan Liturgical Commission was formed, under the direction of Reverend Thomas R. Walsh. In 1981 Father Peter Tomaino, S.A., was appointed chairman of the DLC. The Commission's first communication, *Footnotes,—Diocesan Liturgical Commission Newsletter*, (later changed to *Gracenotes*) made its appearance in December, 1981, and the edition indicated that it was a first document for the diocese just as the Second Vatican Council published their first document on the Liturgy:

> Zeal for the promotion and restoration of the Sacred Liturgy is rightly held to be a sign of the providential dispositions of God in our time and as a movement of the Holy Spirit in the Church. It is today a distinguishing mark of the life of the Church and, indeed of the whole tenor of contemporary religious thought and action.

The *Newsletter*, one of the latest developments of the Commission, hopes to become an effective means of communicating to pastors and parish liturgy planners, suggestions and helps for meaningful and vital parish liturgies. It contains reflections on seasonal feasts, themes and music for these feasts, projected workshops and other assistance to those who are interested.

The Diocesan Liturgical Commission is affiliated wtih the National Federation of Diocesan Liturgical Commissions, which coordinates the changes called for in the Document on the Liturgy of Vatican II. The DLC is also a member of the National Association of Pastoral Musicians which implements the Document—*Music in Catholic Worship*. The Diocesan Chapter began in 1981.

The Diocesan Commission will provide guidelines in building, remodeling or redecorating in the parishes, in accord with the document, *Environment and Art in Catholic Worship*, published by the Bishops' Committee on the Liturgy in 1978. Members of the Commission were invited by the Bishop to make recommendations in liturgical aspects when St. Patrick's Cathedral was renovated.

In his 1978 report to the Holy See, Bishop Begley outlined the objectives of the Commission in their striving to provide education and implementation of liturgical recommendations of the Constitution on the Sacred Liturgy:

1. Providing good liturgical experi-

ences at special functions or ceremonies, e.g., the Religious Education Conference, the investiture of Prelates of Honor, the Anglican/Roman Catholic Conference, the Mass of Chrism at the cathedral, the Diocesan Assembly.

2. Sponsoring liturgy workshops for parish liturgical committees.
3. Providing information and resource material through the diocesan office and at workshops.
4. On-going communications from C.D.L.C. to all pastors and chairpersons of the Spiritual Life Commissions.
5. Visiting Vicariates to educate parish Spiritual Commissions and to explain the functions of the C.D.L.C.
6. Publishing/distributing copies of the Buffalo report THE BISHOP, THE LITURGY, AND THE CATHEDRAL to all Spiritual Life Commissions of the Diocese.

The DLC has maintained contact with the heads of the other spiritual groups in the Diocese, such as the Cursillo Movement, the Charismatic Movement, Catholic Daughters and Legion of Mary, and works closely with the Department of Religious Education.

Bishop Begley and the DLC have been foremost in promoting ecumenism in the diocese in general, and in Charlotte in particular. Monsignor Richard F. Allen, Rector of St. Patrick's Cathedral, had been elected Chairman of the Charlotte Area Clergy Association for 1972-1973. This was the first time a Catholic clergyman had held the position in the 500-member CACA. The Association dealt with the formation of the Crisis Assistance Ministry for the City of Charlotte, and with problems concerning integration of the schools.



As Director of Music, Mrs. Helen Wyatt is a potent force on the Liturgical Commission.

Week of Prayer for Christian Unity

In January, 1979, Bishop Begley asked the Liturgical Commission to plan for the Week of Prayer for Christian Unity, and Father Richard Burton, along with the Charlotte Area Clergy Association, formed a committee which planned prayer services and inter-denominational discussions for the week. The Charlotte Area Clergy Association and the North Carolina Council of Churches both endorsed the observance. At the opening service, at First Presbyterian Church, Charlotte, Father Richard Burton spoke of the theme of Christian Unity. At the closing prayer service at Covenant Presbyterian Church, Bishop Begley presided and Dr. Gene Ow-

ens of Myers Park Baptist Church preached. The program gave acknowledgement of special thanks to Bishop Michael J. Begley "for calling us together to pray."

In 1981, the Week of Prayer was again observed and concluded with Christian Ministers and Clergy congregating at St. Patrick's Cathedral where the principal Ministers were the Most Reverend Michael J. Begley and the Reverend George E. Battle, Jr., Gethsemane AME Zion Church.

The Liturgical Commission has also been continually active in working with Churches of other demoninations, particularly with liturgical music, Liturgy of the Hours, paraliturgies, and with religious devotional practices, such as the Way of the Cross.

Laity Asked to Help With Pastoral Needs

Vatican Council II, in the Decree *The Apostolate of the Laity*, called upon the laity to cooperate and participate in meeting pastoral needs. In assessing the needs of the parishes of the Diocese of Charlotte, it was demonstrated that lay Eucharistic Ministers could serve parish needs effectively. From *Immensae Caritatis* of January 29, 1973, came the directive:

> With the intention of fostering devotion to the Eucharist—the summit and center of Christian worship—the Church, moved by pastoral zeal and concern, has issued suitable laws and appropriate documents.

The people of the Diocese of Charlotte are privileged to serve the Lord as special Ministers of the Eucharists as 1) Eucharistic Ministers to distribute Communion at Mass, and 2) Eucharistic Ministers to bring Communion to the sick. The Diocesan Liturgical Commission has prepared the instruction booklet, "The Bread of Life—Guidelines for Special Ministers of the Eucharist." The Guildlines treat in detail the background of the practice and the preparation and commissioning of parishioners who respond to the need and are accepted for the privilege of the Ministry. Likewise, practicalities are outlined and general prinicples and practices are listed reflecting materials found in "Touchstones for Liturgical Ministers" a publication of the Liturgical Conference and the Federation of Diocesan Liturgical Commissions. Pastors register names of prospective Ministers with the Diocesan Commission to receive authorization and approval of the Bishop.

Sunbelt Liturgical/Catechetical Conference

One of the projects of the DLC was helping to plan the Sunbelt Liturgical/Catechetical Conference, in cooperation with the Office of Religious Education, the Raleigh Diocese L.C., and Belmont Abbey College. The first of these Conferences was held at Charlotte in October, 1977. Sunbelt Liturgical/Catechetical Conference planners drew around 900 persons for the Conference. Bishop Michael J. Begley, Bishop F. Joseph Gossman and the Right Reverend Jude C. Cleary, O.S.B., Abbot of Belmont Abbey, gave talks, and 13 nationally known speakers conducted sessions and

workshops. Father Richard Burton was Conference Director.

The Diocese and City of Charlotte hosted Sunbelt II Liturgical/Catechetical Conference in March, 1979. Archbishop Jean Jadot, Apostolic Delegate in the United States, spoke on religious education, and introduced "Sharing the Light of Faith: The National Catechetical Directory for Catholics of the United States," which had just been published by the Bishops of our Country. Sunbelt III with the theme "Celebrating the Family of God" was held in Charlotte in March, 1981, where some 800 Catholics came together to worship and to learn. Father Richard Burton and Father Jerome Dollard, O.S.B., were co-directors of the Conference which presented some of the best known liturgists and catechists in the Church today.

The DLC has given its help and encouragement to parishes of the Diocese in implementing the Rite of Christian Initiation of Adults, a program endorsed by Bishop Begley. The Commission has sponsored regional workshops which they coordinate and conduct.

The Diocesan Liturgical Commission had endeavored to assist Bishop Begley in his task as high priest and chief moderator of divine worship, in stimulating and promoting the Liturgy, the common and public worship of the people of God.



Pope John Paul II greets the huge crowd attending an outdoor Mass on the Benjamin Franklin Parkway in Philadelphia, October 4, 1979.



A rare and delightful view of Bishop Begley inspecting a motorcycle.

CHAPTER TEN



During the liturgy of Thanksgiving January 10, 1982 at St. Vincent's Church, Charlotte: (left to right) Abbot Peter N. Stragand, O.S.B.; Most Rev. Joseph L. Howze, D.C., Bishop of Biloxi; Father John F. Parsons; Bishop Begley.

TENTH ANNIVERSARY

The Diocese of Charlotte marked the first decade of its founding, and the appointment of the Most Reverend Michael J. Begley, D.D., as first Ordinary, in an anniversary celebration at St. Vincent's Church



Procession of gifts during Mass.



With Bishop Begley are Father Ramon Berg (left) and Father John F. Parsons.

in Charlotte, on January 10, 1982.

A Liturgy of Thanksgiving was offered by all the parishes of the Diocese, but the celebration at St. Vincent's Church was especially by the Vicariates of Charlotte, Albemarle and Gastonia. Concelebrating with Bishop Begley were vested concelebrants: The Most Reverend Joseph L. Howze, D.D., Bishop of Biloxi; Abbot Peter N. Stragand, O.S.B.; former Abbot Walter A. Coggin, O.S.B.; Reverend Monsignor Joseph Showfety, Vicar General; Monsignor William G. Wellein, Vicar, Charlotte Vicariate; Very Reverend Paul McCartin, O.M.I., Vicar, Albemarle Vicariate; Very Reverend Felix Kelaher, Vicar, Gastonia Vicariate, and visiting Vicars. Over 1,200 people shared in the anniversary celebration coordinated by Monsignor William Wellein, Pastor of St. Vincent's.

Bishop Howze Delivers Homily

Special guest, Bishop Howze, gave the homily. He had served only a short time in the Diocese of Charlotte before he was appointed Bishop of Biloxi in 1972. In his recounting the history of the Diocese, he recalled that it was with a mixed feeling of sorrow and joy that the announcement of the formation of a new diocese was received "...joy in being a new diocese and



From left: Rev. John McSweeney, Father Ramon Berg, Abbot Peter Stragand, O.S.B., Bishop Begley, Bishop Howze, and Monsignor Joseph Showfety.

sadness in being separated from the mother diocese of Raleigh." He praised Bishop Begley for his guidance of the people, and for the spiritual growth that occurred during the decade. As Bishop Howze concluded his homily he addressed Bishop Begley, "We love you and thank you for your boundless energy and dedication to the people of this Diocese."

Bishop Begley, in giving his own response to the passing of the decade, recalled that Bishop Vincent Waters, of the Diocese of Raleigh, in asking him to accept the office of Ordinary of the new Diocese of Charlotte, said: "There's no reason to wait (for making a decision). If you're willing to be the instrument through whom the Holy Spirit talks to the Church—then you are ready for it."

The new Bishop had to face problems of personnel and Church Renewal after Vatican II, among others. The more than 35 years he had already served the Church in North Carolina and the help and sup-



Knights of Columbus 4th Degree honor guard includes Bishop Begley and Bishop Howze. The 4th Degree signifies patriotism.

port of the clergy, religious and laity, were invaluable to him in his new assignment.

Personal Achievements of Bishop Begley

Bishop Begley, when asked what he felt were his personal achievements as a Bishop, spoke of the Priests' and Sisters' Senates working effectively as representation of clergy and religious association with him and the Diocese; the initiation of the Diocesan Pastoral Council so that the laity would also have an important voice in the Diocese; involving both the Knights of Columbus and the Catholic Daughters in diocesan programs; and building up a strong Youth Ministry.

Although Bishop Begley candidly admitted he realized his shortcomings, he has, by popular acclaim, drawn only praise from the flock he has shepherded these ten years. He has been missionary and evangelizer not only of the Diocese of Charlotte, but of all of North Carolina.

Pastoral Letter

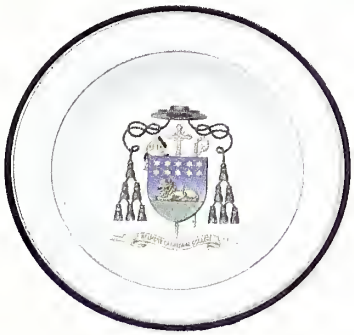
"In celebration of the tenth anniversary of the Diocese of Charlotte, and his ten years as Ordinary, Bishop Begley issued a pastoral letter which was mailed to every Catholic home in the Diocese. The Bishop thanked God for "His patience, His support, His guidance and His direction" for the ten years, while the Diocese grew from 34,208 Catholics in 1972, to well over 50,000 in 1982. In concluding the pastoral, the Bishop wrote:

> As these ten years become a page in history, I look ahead and pray that our people 'will become one with the Unity of the Father, the Son and the Holy Spirit.' I will continue to offer prayers of gratitude to the Lord for our dedicated priests religious and laity, whose commitment to the Lord is truly praiseworthy. These ten years have been only the beginning, and yet, they have rapidly passed. We must seek the challenge of the future with a true missionary spirit of prayer, compassion and cooperation in the building of the kingdom. We will continue to be guided by the Holy Spirit. We must listen. We will be strengthened by the intercession of our Blessed Mother. We have tried and will continue our efforts to build the community of the Church of Charlotte as a community of dedicated brothers and sisters of our Lord Jesus Christ...a community that truly lives for the love of all."

Diligimus Fratres ... Peace be with you!



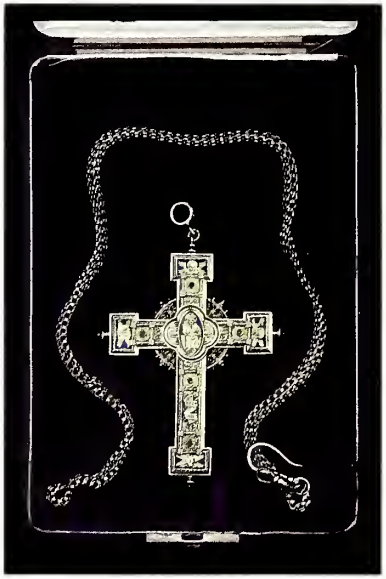
A noteworthy gift to Abbot-Bishop Haid was a set of vestments, one in each of the liturgical colors.



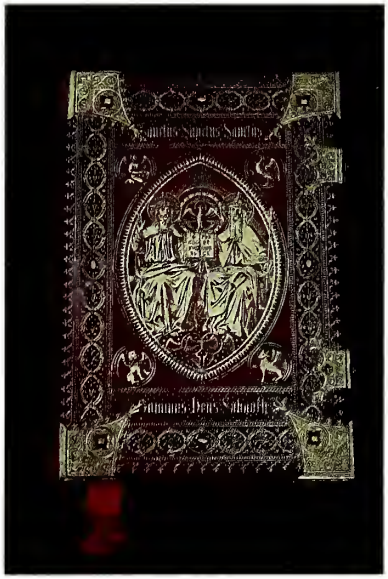
Commemorating Bishop Haid's Silver Jubilee of being an abbot, in 1910, priests and Catholics of Charlotte presented him with a 570-piece set of china—sufficient for a banquet of 60 covers.



Mass for the Solemnity of St. Benedict held at Belmont Abbey Church, 21 March 1984. Abbot Peter Stragand, O.S.B., was pontificating. Concelebrants included Bishop Begley and priests from the Diocese of Charlotte, as well as monks from the Abbey.



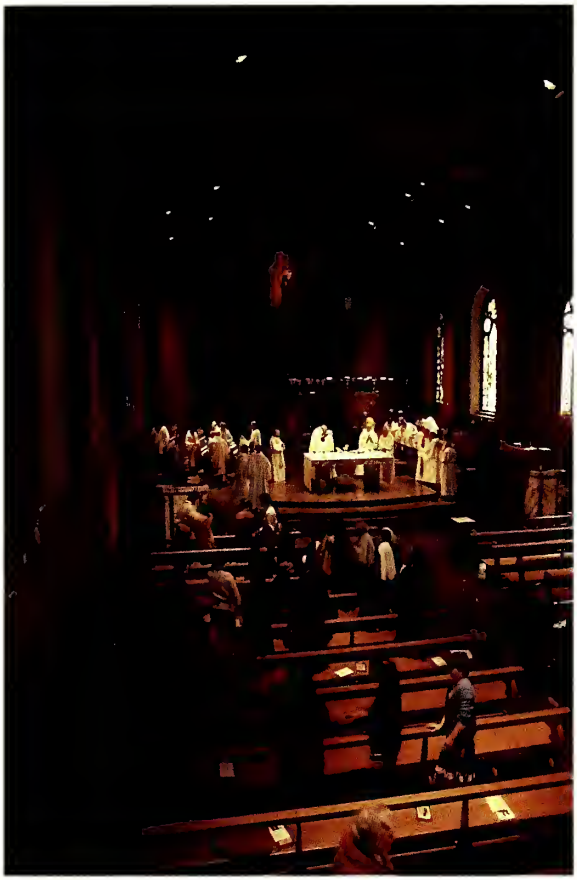
Gold cross, which is also a reliquary, owned by Bishop Haid and used by abbots since his day.



Old Sacramentary used during pontifical ceremonies in the time of Bishop Haid, Belmont Abbey. Crafted of magnificent leather, bindings are brass.



The Tabernacle in St. Patrick's Cathedral, Charlotte.



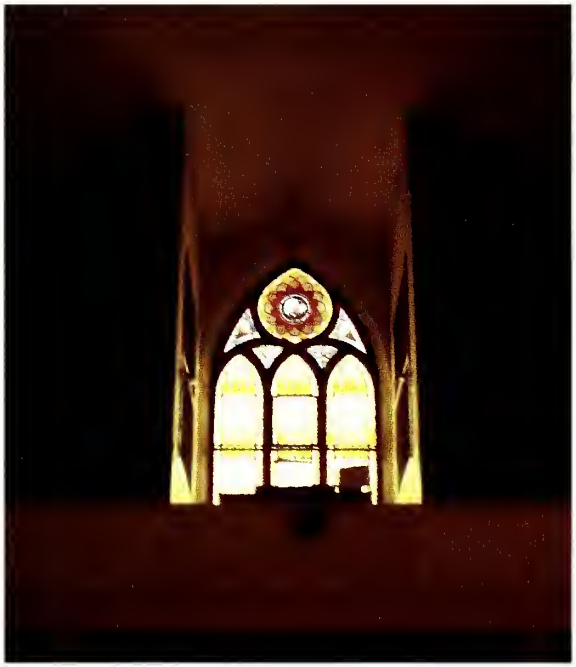
Another scene from the Mass for the Solemnity of St. Benedict.



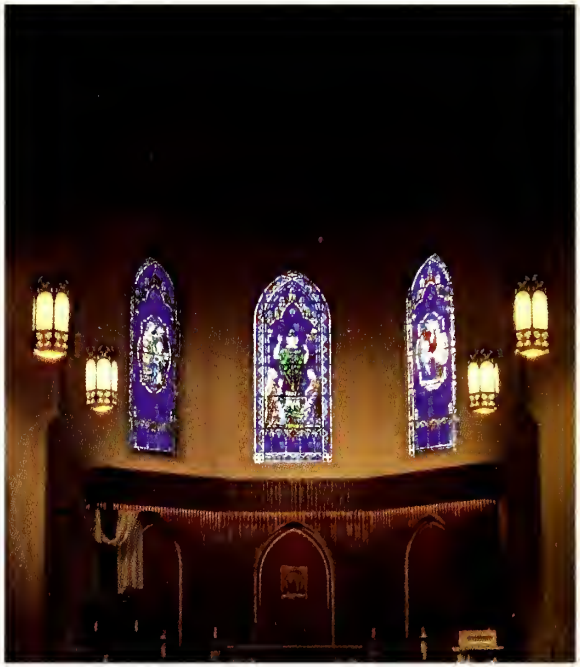
Statues within St. Patrick's Cathedral.



Scene in St. Patrick's Church, Charlotte.



Stained glass window in St. Peter's Church, Charlotte



An area of magnificent detailing from St. Patrick's Cathedral.



Stained glass window in Belmont Abbey Church.



Bishop Begley's "everyday" ring. Its design symbolizes Christ.

APPENDIX I

Priests Serving the Diocese of Charlotte in 1982-1983

Alagia, Rev. Vincent, S.J.
Allen, Rev. Msgr. Richard F.
Baker, Rev. Donald P.
Beatty, Rev. Edward
Becker, Rev. Henry J.
Berg, Rev. Ramon
Bonacci, Rev. Louis, S.J.
Bourbon, Rev. Frank, S.J.
Boyd, Rev. C. Morris
Brown, Rev. Calvert, S.J.
Burke, Rev. Thomas P.
Byer, Rev. James M.
Campbell, Rev. John, C.S.P.
Cancro, Rev. Francis T.
Choquet, Rev. Robert
Clements, Rev. Thomas P.
Connolly, Rev. Francis T.
Del Giudice, Rev. Carl T.
Dollard, Rev. Jerome, O.S.B.
Duncan, Rev. Arthur L.
Erb, Rev. Vincent I.
Farrell, Rev. William
Farwell, Rev. Richard B.
Gardner, Rev. Frank, Glenmary
Gaunt, Rev. Thomas P., S.J.
Gavigan, Rev. Patrick P.
Geyer, Rev. Raymond, O.S.B.
Gilbert, Rev. Fred V., O.M.I.
Gilvary, Rev. Paul, S.J.
Graves, Rev. Andrew, S.J.
Guppenberger, Rev. August, Glenmary
Hanson, Rev. Richard N.
Healy, Rev. Robert, Glenmary
Heanue, Rev. William,C.SS.R.
Hoban, Rev. Michael (Retired)
Hoover, Rev. John P.
Hopkins, Rev. Michael, C.SS.R.
Kaltreider, Rev. Carl E.
Keane, Rev. Roderick, S.T.
Keating, Rev. Pius F., S.A.
Kelaher, Rev. Felix
Kelleher, Rev. M. Joseph
Kelly, Rev. William G., S.J.
Kerin, Rev. Joseph A.
Kimbrough, Rev. Conrad L.
Klepacki, Rev. Michael S.
Kloster, Rev. George M.
Kovaçic, Rev. Anthony
Kramer, Rev. Daniel J., C.M.
Kreimer, Rev. Richard, Glenmary
Kuhn, Rev. Dennis
Langell, Rev. Michael, Glenmary
Lash, Rev. Joseph J.
Livelsberger, Rev. Msgr. Eugene H.
Loeffler, Rev. Richard A., C.M.
McCarthy, Rev. Joseph L.
McCartney, Rev. Louis, O.S.F.S.
McGovern, Rev. Harold J., O.S.F.S.
McNearney, Rev. John, Glenmary
McSweeney, Rev. John J.
McSweeney, Rev. Noel., S.A.
Madison, Rev. Martin, S.A.
Maquire, Rev. Francis X., C.M.
Maher, Rev. Dennis, C.S.P.
Marecki, Rev. Ronald
Meehan, Rev. Gabriel
Morse, Rev. Guy E.
Mulligan, Rev. Joseph V.
Murphy, Rev. John, O.S.F.S.
Murphy, Rev. Michael W.
Murray, Rev. John J.
Neagle, Rev. Ralph

Noonan, Rev. James J. (Retired)
Novotney, Rev. Andrew J., S.J.
O'Doherty, Rev. Edward F. (Retired)
O'Keefe, Rev. Msgr. Michael F.
O'Malley, Rev. James R., C.SS.R.
O'Rourke, Rev. Francis J.
Pagel, Rev. John M.
Paolucci, Rev. Vincent, C.SS.R.
Parsons, Rev. John F.
+Pechulis, Rev. Justin P.
Pharr, Rev. Msgr. William N.
Quail, Rev. Myles E.
Reese, Rev. Charles T., O.S.F.S.
Reese, Rev. Francis, S.J.
Rivers, Rev. Robert, C.S.P.
Rosswog, Rev. Bernard, O.S.B.
Roueche, Rev. Msgr. John F. (Retired)
Scarcella, Rev. Philip J.
Schaefer, Rev. Joseph P., O.S.F.S.
Sheridan, Rev. Edward J.
Showfety, Rev. Msgr. Joseph S.
+Smith, Rev. Edward C.
Smith, Rev. Msgr. Francis M.
Solari, Rev. James
Steinhauser, Rev. Kenneth B.
Stuber, Rev. James
Sullivan, Rev. Stephen A. (Retired)
Tarasi, Rev. Carlo D.
Thomas, Rev. Wilbur N.
Tice, Rev. Cecil W.
Tomaino, Rev. Peter, S.A.
Travers, Rev. Joseph A., O.S.F.S.
Tustin, Rev. Joseph E., O.S.F.S.
Walsh, Rev. James G., C.S.P.
Walsh, Rev. Martin, O.M.I.
Walsh, Rev. Thomas R.
Washington, Rev. Peter, C.SS.R.
Waters, Rev. Joseph J.
Wellein, Rev. Msgr. William G.
Wilderotter, Rev. Paul C.
Zuschmidt, Rev. Joseph, O.S.F.S.

APPENDIX II

Departmental Organization in the Diocese

In the past ten years the need for a diversity of services in the Diocese of Charlotte has grown tremendously. At the close of the first decade, we stand aside to put into perspective the progress that has been made in working for the welfare of the People of God in the Diocese. With impetus from the Diocesan Assembly of 1980, a committee formulated profiles of the various agencies and organizations operative within the Diocese.

The Diocesan Pastoral Council

composed of clergy, religious and laity, is one of the major consultative bodies of the diocese, serving in an advisory capacity to the Bishop. It is a vehicle for policy development in the consultative structure from parishes and vicariates.

The Diocesan Liturgical Commission

formed in 1972, exists as a vital adjunct to the Ordinary of the diocese in the growth of the apostolic community. Through its ministry, parishes are introduced to proper and meaningful forms of worship to strengthen and vitalize the community.

The Diocesan Communications Commission

an official part of the diocesan structure, is commissioned by the Diocesan Pastoral Council to meet the communication needs of the diocese, vicariates, and parishes by publicizing diocesan events and to coordinate media coverage.

The Diocesan Finance Commission

serves the purpose of advising the Bishop in matters of finance, construction and capital administration.

The Diocesan Family Life Commission

was formed to identify resources and coordinate activities which support, strengthen and renew family life. The Commission fosters Christian marriage and family living, promotes family life and education and supplements the Plan of Pastoral Action for Family Ministry.

The Community Life Commission

relates to "Outreach Programs" such as ecumenical, pro-life, social justice and evangelization projects.

The Education Commission

The Diocesan Board of Education, existing since 1973, makes the policy for all education programs in the diocese. It trains parish boards of education and represents the Catholic School System to the public.

The Catholic Schools Office

is to coordinate and facilitate the educational mission of the elementary and secondary schools of the diocese.

Catholic Social Services

is involved in Family Services such as child placement, adoptions, Natural Family Planning, and related services. They also welcome refugees and help in their resettlement. The aim and purpose of this department is the ministry to express our solidarity with all people through the living out of the Social Gospel message of Jesus.

Youth Ministry

proposes to sponsor and coordinate youth activities that build a vital relationship between youth and the Church, through retreats, workshops, counseling and similar activities.

The Committee of Ecumenism

has as its general purpose to encourage ecumenical activities within the Diocese, and to be a resource for parishes and agencies in the area of ecumenical information.

The Vocations Office

has as its purpose to increase awareness of vocations to the priesthood, sisterhood and brotherhood, to recruit future vocations and to direct formation of seminarians.

The Permanent Diaconate Program

is responsible for the selection and formation of men who are to prepare for ordination to the permanent diaconate. The formation process is three years, with weekend sessions, and wives of the candidates are included in the formation program.

The Priests' Senate

is composed of elected members representative of all priests of the diocese. It provides the Bishop and clergy a forum for open dialog regarding matters of the well-being of the clergy and their people, diocesan policies and parish conditions.

The Sisters' Senate

represents all the sisters serving in the diocese. Among its purposes, the Senate endeavors to establish communication among the sisters, the Bishop and the clergy, and to foster the spiritual, professional and social growth of the sisters.

The Peace and Justice Task Force

is an "ad hoc" group for raising awareness on peace and justice issues; for educating and furthering leadership about the Church's social teachings.

The Evangelization Committee

was formed to prepare the Diocese of Charlotte for the Year of Evangelization (1979) through workshops, presentations and prayer, to endorse the process of evangelization as a major and continuing character of diocesan life.

Catholic Campus Ministry

of the diocese provides full or part-time ministerial service in the public and private colleges and universities of the Diocese of Charlotte. This ministry-service extends to students, faculty and any part of the academic community requiring the services of campus ministry.

Centro Catolico Hispano

organization has been in existence since 1972. Its purpose is to unite the hispanic community with the diocese through specific programs, as liturgy, catechesis of children and adults and participation in the social community.

Charismatic Renewal Services,

existing since 1971, aims to seek direction of the Holy Spirit in the promoting of spiritual growth and personal relationship with Jesus of members of the diocese.

The Cursillo Movement

has as its purpose to strengthen the Kingdom of God in homes, parishes and communities by giving witness with a life lived in Christ.

The Office of Religious Education

assists the Bishop in carrying out the religious education of the diocese from preschool through adult programs. The office principally trains volunteer catechists, and coordinates and assists parishes in set-

ting up comprehensive quality programs.

The North Carolina Catholic

is the official newspaper sponsored by both the Diocese of Raleigh and the Diocese of Charlotte. The purpose of the paper is to give Catholics in North Carolina news of their dioceses, along with national and international news and educational features.

The Diocesan Marriage Tribunal

was formed when the diocese began. Its purpose is to assist divorced Catholics to remain in the sacramental life of the Church through annulment of their marriage. The Tribunal is responsible for investigating applicants' marriages and seeking an Ecclesiastical annulment when possible.

INDEX

A
Albemarle, Our Lady of the Annunciation 81, 106
Allen, Msgr. Richard 45, 60, 101
Andrews, Holy Redeemer 82
Appalachian Pastoral 36
Arden, St. Barnabas 83
Asheboro, St. Joseph 84
Asheville Buncombe Technical Institute 42
Asheville Catholic High School 42
Asheville, St. Eugene 85,86
Asheville, St. Joan of Arc 86
Asheville, St. Lawrence 87

B
Baker, Charles 52
Baker, Rev. C. Morris 60
Balaguer, John 52
Baptismal Font 72, 77
Barnard, Warren E. 57
Baumstein, Father Paschal 9
Begley, Bishop Michael J. 6, 17, 23—25, 27—36, 40, 41, 44, 45, 48, 49, 51, 52, 56, 57, 59, 63, 65, 66, 70, 81, 82, 85, 93, 99, 115, 120, 129, 134, 147, 160, 178, 184, 191—196, 200
Belmont Abbey 9, 69, 74—79, 198
Belmont Abbey Cathedral, Church 90, 198-200
Belmont Abbey College 48, 72, 78, 80, 168, 173, 191
Belmont, Queen of Apostles 88, 89
Benedictine 9, 15, 16, 59, 69, 72, 77—79, 89, 90, 102, 106, 111, 113, 117, 131, 141, 149, 151, 156, 160
Berg, Rev. Ramon 60, 194, 195
Blanc, Rev. Henri 60
Boyd, Rev. C. Morris 60
Boone, St. Elizabeth 91
Bour, Msgr. Louis J. 85, 86
Bourbon, Father Frank, S.J. 84
Brevard, Sacred Heart 92
Bryson City, St. Joseph 93
Burnsville, Sacred Heart 94
Burton, Father Charles Jeffries 125, 126
Burton, Father Richard 192
Byer, Rev. James M. 60

C
Campus Ministry 177, 204
Cancro, Rev. Francis T. 60
Canton, Immaculate Conception 94
Carmelite Nuns of the Ancient Observance 62
Carroll, Rev. John 11
Catholic Center, The 42
Catholic Committee of Appalachia 36
Catholic Daughters of America 55
Catholic Engaged Encounters 182
Catholic Orphanage, Nazareth 70
Catholic Schools Office 203
Catholic Social Services 179, 204
Centro Catolico Hispano 204
Charity, Sisters of, Our Lady of Mercy 13, 14
Charleston, Diocese of 1
Charismatic Movement 55, 186—188, 204

Charlotte Catholic High School 69
Charlotte, Our Lady of the Assumption 96
Charlotte, Our Lady of Consolation 97
Charlotte, St. Ann 95
Charlotte, St. Gabriel's 98
Charlotte, St. John Neumann 99
Charlotte, St. Patrick's 99, 100
Charlotte, St. Peter's 101
Charlotte, St. Thomas Aquinas 102
Charlotte, St. Vincent's 103
Cherokee Indians 6
Cherokee, Our Lady of Guadalupe 104
Choquet, Rev. Robert 60
Cicognani, Archbishop 57, 114
Cilone, Andrew J. 67
Clements, Father Thomas 45, 106
Clemmons, The Holy Family 105
Committee of Ecumenism 204
Communications Comm. 55
Community Life Commission 54, 203
Concord, St. James 106
Congregation of Maryvale Sisters 65
Congregation of the Missions 59
Cowan, Father James A. 81, 82, 106
Coyne, Mary Clare 58
Creemers, Harry 57
Crescat 16
Crowley, Helen 30
Cullowhee, Christ the King Mission 107
Curley, Most Rev. Michael J. 16—18, 108
Cursillo Movement 49, 55, 185, 204
Cutter, Father Joseph, O.S.F.S. 84

D
Daughters of Charity of St. Vincent de Paul 62
Daughters of the Church 62
DelGiudice, Rev. Carl T. 60
Desautels, Charles R. 67
Diocesan Archives 47
Diocesan Board of Mediation 47
Diocesan Communications Commission 203
Diocesan Disaster Program 182
Diocesan Family Commission 203
Diocesan Finance Commission 203
Diocesan Liturgical Commission 189, 203
Diocesan Marriage Tribunal 205
Diocesan Pastoral Assembly 51—53
Diocesan Pastoral Council 47, 49, 53, 56, 203
Diocesan Planning Committee 56
Diocesan Support Appeal 44
Diocesan Youth Council 54, 175
Diocese Board of Education 165
Dionne, Rev. Francis H. 60
Dixon, James A. 67
Dolan, Msgr. Hugh 38, 61, 99, 114, 117
Dollard, Father Jerome, O.S.B. 48, 50
Dougherty, Cardinal 108
Doyle, John J. 67
Duncan, Father Arthur L. 38
Dunn, Bishop John J., D.D. 81

E
Eden, St. Joseph of the Hills 107, 108
Education Commission 54, 203
Elkhouri family 82
Elkin, St. Stephen 109
Ellis, Msgr. John Tracy 11
Engaged Encounter 55
England, Bishop John 11—14, 107, 120, 140
Evangelization Committee 204

F
Faith of Our Fathers 13
Faller, Sister Mary Joan 9
Family Life Commission 53
Farrell, Rev. William B. 60
Farwell, Rev. Richard B. 60
Federal, Bishop J. Lennox 19
Fontana Village 83
Ford, Sister Mary Ellen, S.S.J. 51
Forest City, Immaculate Conception 110
Fragge, Evelyn 52
Francis, Dale 57
Franciscan Fathers 131, 152, 159
Franciscan Friars of the Atonement 59, 123
Franciscan Handmaids of the Most Pure Heart of Mary 62, 123
Franciscan Sisters of the Atonement 124, 131
Franklin, St. Francis Assisi 110
Freeman, Msgr. Arthur 16, 100, 109, 114, 151
Freeman, Col. George 16
Freeman Resolution 16
Fulli, Frank 52

G
Gable, Rev. Msgr. Charles 60, 98
Gallen, John F. 67
Garavaglia, Joseph E. 67
Gaston, Judge William P. 9
Gastonia, St. Michael 111
Gibbons, Bishop James Cardinal 9, 12—15, 30, 72, 87, 88, 106, 113, 131, 138
Gibson, Rev. Robert A. 60
Gilbert, Rev. Msgr. Edward T. 61
Glenmary Fathers 82, 83, 91, 94, 120, 151
Glenmary Home Missioners 59, 119, 127, 128, 142, 154
Glenmary Sisters 62, 119
Good Shephard Home Health Agency 63
Gorham, Rev. Francis 61
Gossman, Bishop F. Joseph, J.C.D. 19, 20, 47
Greensboro, Our Lady of Grace 114
Greensboro, St. Benedict 113
Greensboro, St. Mary 115
Greensboro, St. Paul the Apostle 116
Greensboro, St. Pius X 117
Grotto of Our Lady of Lourdes 173
Guppenberger, Father August 83

H
Hafey, Bishop William Joseph 17, 18, 29, 30, 81, 86, 87, 115, 131, 147, 151, 160
Haid, Bishop-Abbot Leo 9, 15, 16, 68, 70, 77—79, 88, 106, 118, 122, 139, 147, 151, 197
Hamlet, St. James 118
Hanic, Rev. John 60
Hanson, Rev. Richard N. 60
Hayesville, Immaculate Heart of Mary 119
Hearing, Father R. Christian 44, 60
Hendersonville, Immaculate Conception 120-121
Hendersonville, Our Lady of the Hills Camp 120
Hickey, Gerald P. 61
Hickory, St. Aloysius Parish 121, 122
Highlands, Our Lady of the Mtns. 111
High Point, Christ the King 123
High Point, Immaculate Heart of Mary 124
History of Catholicity in the Carolinas and Georgia 15, 16
Hodges, Bishop Joseph H., D.D. 36
Holy Angels Nursery 63, 71
Hoover, Rev. John P. 60
Hopkins, Rev. Michael 106
Hot Springs, Jesuit Residence and House of Prayer 125
Howes, Father Robert G. 52
Howze, Father (Bishop) Joseph L. 88, 193—196
Huston, Rev. John H. 60
Hyland, Rev. John H. 60

J
Jadot, Apostolate Delegate Jean 66, 121
Jefferson, St. Francis of Assisi 127
Jones, Father Patrick 36
Jugis, Rev. Peter 60

K
Kaltreider, Father Carl E. 109
Kannapolis, St. Joseph 128
Keating, Rev. Pius, S.A. 38
Keating, Sister Joan 52
Kelleher, Father Joseph 46, 97
Keller, Father Joseph, O.S.B. 89
Kelly, Sister Marie 165
Kent, Sister M. Augustine 65
Kerin, Father Joseph A. 38, 43, 45, 156
Kernersville, Holy Cross 128, 129
Kienast, Sister Jeanne Marie 51
Kimbrough, Rev. Conrad D. 60
King Catholic Community 129
King, Dorothy 52

King, Rev. James 60
Kings Mountain, Christ the King 130
Klepacki, Rev. Michael S. 60, 87
Kloster, Father George 51, 118
Knight, Charles 67
Knights of Columbus 55, 104
Kovacic, Father Anthony 66, 82, 96, 186
Kuhn, Father Dennis 60

L
Lane, Father 82
Lefrois, Marvin, J. 67
Legion of Mary 55
Lenoir, St. Francis of Assisi 131
Lewis, Mother Mary 65
Lexington, Holy Rosary 131, 132
Lincolnton, St. Dorothy 133
Linder, Sister Jean, O.S.F. 38, 49
Linville, St. Patricia 134
Little Sisters of the Assumption 62
Livelsberger, Msgr. Eugene 38, 123, 143
Living Waters Catholic Reflection Center 64, 68, 135
Lynch, Most Rev. (Bishop) George E., J.C.D. 20, 23, 25, 69, 82, 84, 88

M
Mack, Mrs. John 138
Mack, Joseph H. Jr. 67
Maggie Valley, St. Margaret 134
Manley, Msgr. John P. 38, 61, 114, 124, 156
Manning, Franklin L. Sr. 68
Marecki, Rev. Ronald 60
Markle, Harold M. 68
Marion, Our Lady of the Angels 135, 136
Maryfield Nursing Home 64, 125
Mary Help of Christians, Monastery of 15, 26, 77
Maryknoll 17, 88
Marriage Encounter 55
Marriage Tribunal 44
Maule, Rev. Joseph, O.S.F.S. 84
May, Hugo L. 68
McAuley, Mother Mary Catherine—Sisters of Mercy 14, 68
McAvoy, Rev. Thomas 60
McCarthy, Sister Bessie, R.S.M. 48, 49
McCartney, Father Louis R., O.S.F.S. 85
McCourt, Rev. Francis J. 61
McDonnell, Father Maurice, O.S.B. 99, 102, 134
McGuinness, Bishop Eugene J. 18, 19, 93, 100, 108, 114, 122, 123, 134, 147, 151,
McInerney, Father Michael Joseph, O.S.B. 173
McKinley, Mr. and Mrs. Joseph 115
McLaughlin, Most Rev. Charles B. 20, 120
McNally, Sister Jeanne Margaret 65, 73
McShea, Rev. William 60, 122, 136, 139
McSweeney, Father John J. 44, 45, 52, 121, 195
Media Center 171
Mercy Hospital 63, 70, 73, 102
Mercy Hospital Medical Park 70
Mercy, Sisters of 9, 13, 14, 62, 112, 121, 147
Ministry to Priests Program 47
Missionary Servants of The Most Blessed Trinity 62
Missionary Servants of the Most Holy Trinity 59
Mission Helpers of the Sacred Heart 62
Mocksville, St. Francis of Assisi 136
Monroe, Our Lady of Lourdes 137
Mooresville, St. Therese 138
Morganton, St. Charles 138
Moriarty, Anne 30
Morse, Rev. Guy E. 60
Mount Airy, Holy Angels 139
Mount Holly, St. Joseph's 140, 162, 163
Mueller, Father Francis, O.S.B. 70
Mulligan, Rev. Joseph V. 60
Murray, Rev. John J. 60, 136
Murphy, Father Michael William 134, 153—155
Murphy, St. William 141

N
Navagh, Bishop James J., D.D. 20, 98
National Office for Black Catholics 120
National Respect Life Program 46
Nelis, Mary 57
Newman, Msgr. Lawrence 38, 61, 93, 99, 100, 110, 118, 134, 135, 141, 153, 158, 162
Newton, St. Joseph 142
Noonan, Father James 38, 103, 109
North Carolina Catholic, The 9, 19, 55—58, 205
Northrup, Bishop Henry 15, 125, 147
North Wilkesboro, St. John 143, 144
Nullius, Abbey 15, 16, 26, 59, 78, 79, 149, 156

O
Oblate Sisters of Providence 62
Oblates of Mary Immaculate 59, 119
Oblates of St. Francis de Sales 59
O'Connell, Cardinal 107
O'Connell, Rev. Dr. J.J. 9, 15, 16, 20, 72, 77, 87, 89, 101, 106, 125, 138, 140, 141
O'Connell, Rev. Lawrence T. 9, 13, 106
O'Donoghue, Dr. Dennis 69, 100
Office of Christian Education 164
Office of Religious Education 170, 191
O'Kyle, Msgr. Michael 38, 60, 99, 102, 133
O'Leary, Bishop Thomas M. 34
O'Maddigan, Dennis T. 68
O'Rourke, Father Francis J. 44, 60, 99, 120, 160
Our Lady of the Assumption School 69
Our Lady of the Hills Camp 44, 175

P
Pagel, Rev. John M. 60, 94, 134
Papal Bulls 22, 26, 27, 40
Parsons, Rev. John F. 60, 193, 194
Paschal, Father, Baumstein 72
Paulist Fathers 59, 116, 117
Peace and Justice Task Force 204
Pechulis, Rev. Justin P. 44, 61, 88
Permanent Diaconate Program 47, 55, 66, 67, 204
Pharr, Msgr. William N. 38, 49, 52, 60, 118
Planning Comm. 55
Pope John Paul II 192
Pope Paul VI 6, 22, 24, 51, 66, 102
Poor Servants of the Mother of God 64
Price, Julian 114
Price, Father Thomas Frederick 17, 71, 88, 118, 157
Price, Sister Mary Catherine, R.S.M. 69, 71, 101
Priests' Senate 44—46, 48, 57, 204

Q
Quail, Rev. Myles E. 60
Qualla Boundary Reservation 6
Queen of the Apostles 90

R
Racette, Rev. Arthur 60
Raimondi, Archbishop Luigi 24—27
Redemptorist Fathers 59, 106, 128
Refugee Program 182
Regan, Rev. John S. 60
Reidsville, Holy Infant 144
Religious Education, Office of 205
Religious of Christian Education 62
Renewal Movements 55
Revere, Church of the Little Flower, Madison County 145, 146
Reynolds, Bishop Ignatius 12, 13, 101
Right to Life Movement 46
Robbinsville, N.C. 83
Rosswog, Father Bernard, O.S.B. 44

S
Sacred Heart Academy 68, 69, 79, 170, 172
Sacred Heart Campus School 61, 69
Sacred Heart Cathedral, Raleigh 18, 26, 40, 73
Sacred Heart College 48, 52, 61, 63, 69, 76, 168, 172
Sacred Heart Convent 9, 61, 62, 162
Sacred Heart Motherhouse 33, 61
Sacred Heart School, Salisbury 69
Sacred Heart School, Smyrna Beach, Fla. 69
Saint Gabriel's School 69
Saint Genevieve-of-the-Pines 63, 79, 86, 153

Saint John Vianney Minor Seminary 42
Saint Joseph's Hospital 63, 69, 70, 73
Saint Mary's Catholic Church, Charleston 10
Saint Mary's College 78
Saint Mary's School, Wilmington 69
Saint Mary's Seminary 69
Saint Michael's School, Gastonia 69
Saint Patrick's Cathedral, Church 6, 22, 30, 39, 51, 198—200
Saint Patrick's Rectory 41
Saint Patrick's School 69
Saint Peter's Church, Charlotte 39, 70, 200
Salisbury, Sacred Heart 146, 147
Sapphire Valley, St. Jude 148, 149
Scarcella, Rev. Philip J. 60
Scheurich, Rev. Francis A. 60
Schneider, Rev. John 60
Schumacher, Joseph N. 68
Scott, Father Robert, C.S.P. 105
SEARCH 55
Serra Club 55
Shea, John Gilmary 9
Shelby, St. Mary 149
Sheridan, Father Edward 162, 164
Showfety, Msgr. Joseph S. 38, 41, 60, 86, 114, 120, 195
Sisters of Christian Education 63
Sisters of Mercy 62, 63, 65, 68, 70, 71, 76, 98, 106, 112, 147
Sisters of Providence 62
Sisters of Saint Francis of Tiffin, Ohio 8, 105, 158
Sisters of St. Joseph 62, 124, 161
Sisters of the Third Order of St. Francis of Assisi of Penance and Charity 62
Sisters, Poor Servants of the Mother of God 62, 124
Sisters' Senate 47—49, 51, 204
Sisters, Servants of the Immaculate Heart of Mary 62, 115
Smith, Rev. Edward C. 60, 61
Smith, Msgr. Francis 38, 45, 46, 60, 96
Smith, Joseph T. 68
Social Concerns Congresses 183
Society of Jesus 59
Soden, Dr. Kevin, M.D. 48, 50
Spalding, Rev. Dr. Martin J. 13
Sparta, St. Francis of Rome 150
Spiritual Life Comm. 54
Spruce Pine, St. Lucien 150, 151
Statesville, St. Phillip the Apostle 151, 152
Stragand, Abbot Peter 79, 80, 193, 194
Stokes, Father Vincent M. 38, 61
Sullivan, Father Stephen 38, 134, 138, 151
Sullivan, Mary E. 30
Sullivan, Rev. O. Edward 85, 96, 132
Sunbelt Liturgical/Catechetical Conference 191
Swannanoa, St. Margaret Mary 152, 153
Sylva, St. Mary's 153

T
Tarasi, Father Carolo DiNatale 82
Taylor, Rt. Rev. Vincent G., O.S.B. 16, 17, 122, 124, 149, 152
TEC 55
Tenth Anniversary of Charlotte Diocese 193
Third Order Regular of St. Francis of Allegany of N.Y. 60
This Land is Home to Me 37
Thomas, Father Wilbur 51, 98
Thomasville, Our Lady of the Highways 154
Tice, Rev. Cecil W. 60
Travers, Father Joseph, O.S.F.S. 102, 132
Triana, Rudy 51, 68
Tryon, St. John the Baptist 156

U
UNC/C 102

V
Vaillancourt, Sister Donna Marie 62
Vallandingham, Patrick M. 68
Vandemeer, Josef A. 68
Vatican II 22, 23, 44, 45, 52, 55
Vicar for Men Religious 49
Vicar for Women Religious 49
Vicariates 56
Vincentian Fathers 116
Vocations Office 204

W
Wadesboro, Sacred Heart 157
Walsh, Father Thomas R. 38, 99, 189
Washington, Rev. Peter A. 106
Waters, Bishop Vincent S. 11, 13, 18—20, 23—26, 48, 57, 82, 83, 85, 86, 93, 94, 97, 98, 103, 104, 106, 107, 114, 117, 119, 120, 124, 127, 130, 135, 136, 142, 145, 161
Watson, Paul F. 68
Waynesville, St. John 157, 158
Week of Prayer for Christian Unity 190
Weibler, Harry 57
Weldon, Sister M. Gertrude 62
Weldon, Sister Maria Goretti, R.S.M. 38, 50
Wellein, Msgr. William G. 38, 45, 46, 57, 60, 91, 103
West, Mrs. Nancy 51
Wilderotter, Rev. Paul C. 60, 136
Wimmer, Ven. Rev. Archabbot 15, 72
Winston-Salem, Our Lady of Mercy 161
Winston-Salem, St. Benedict the Moor 159
Winston-Salem, St. Leo Parish 160
Wolfe, Ven. Herman, O.S.B. 15, 77
Wyatt, Mrs. Helen 199

Y
Youth Ministry 174, 204
Youth Ministry Center 54

Z
Zosso, Sister Terisse, S.S.P.S. 38, 49
Zuschmidt, Father Joseph, O.S.F.S. 102

Duke University Libraries
D00304784Q

DATE DUE

APR 25
MAY 23
SEP 09

Div.S. 282.7567 M649 H673 1984

Miller

A History of the Roman Catholic Diocese of Charlotte



